

MUHAMMAD (SAW) AND HIS FAMILY (A.S)

محمد ﷺ

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By Sameer Esmail

إِنَّمَا بُرِّئَ اللَّهُ بَيْنَهُ عَنِكَ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُنَا

MUHAMMAD (S.A.W)

AND HIS

FAMILY (A.S)

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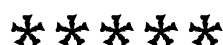
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مُحَمَّدٌ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



إِنَّمَا بُرِئَ اللَّهُ بِمَا هُوَ بَرِيءٌ مِنْهُ وَبِطَاهِرٍ كَمَا هُوَ طَاهِرٌ .

History, Tradition, Hadith Reality Of The Prophet of Islam Muhammad and His Family



إِنَّمَا بُرِّئَ إِلَٰهًا لِّبَنَاتِهِ عَنَّا لِكُمُ الرَّحْمَٰنُ أَكْبَرُ إِلَٰهًا لِّبَنَاتِهِ عَنَّا لِكُمُ الرَّحْمَٰنُ أَكْبَرُ إِلَٰهًا لِّبَنَاتِهِ عَنَّا لِكُمُ الرَّحْمَٰنُ أَكْبَرُ

Prophet Muhammad (sawa)

Holy Prophet Muhammad (S.A.W.)" Champion of Human Rights"

Muhammad ibn 'Abdullāh

محمد

The name **Muhammad** written in Thuluth, a script variety of Islamic calligraphy.

Born	ca. 570/571 CE Mecca, Arabia (present day Mecca, Makkah Province, Saudi Arabia)
Died	June 8, 632 (aged 63) Yathrib, Arabia (present day Medina, Hejaz, Saudi Arabia)
Cause of death	Illness (high fever)
Resting place	Under the Green Dome of Al-Masjid al-Nabawi
Other names	Muhammad's names
Ethnicity	Arab
Religion	Islam
Spouse	Wives: Khadijah bint Khuwaylid (595-619) Sawda bint Zam'a (619-632) Aisha bint Abi Bakr (619-632) Hafsa bint Umar (624-632) Zaynab bint Khuzayma (625-627) Hind bint Abi Umayya (629-632) Zaynab bint Jahsh (627-632) Juwayriya bint al-Harith (628-632) Ramlah bint Abi Sufyan (628-632) Rayhana bint Zayd (629-631) Safiyya bint Huyayy (629-632) Maymuna bint al-Harith (630-632) Maria al-Qibtiyya (630-632)

A brief Description of the Time before the Birth of the Prophet:

The whole concept of Human Rights was far away from the minds of the population. Some of the examples were: Burying the girls alive or killing them. Discrimination of the poor by the rich. Torturing. Slavery and many other things.

Year of the Elephant

There was a king in Yemen, his name was Abraha. Abraha was jealous because everybody was going to Mecca and not coming to Yemen. Well, Abraha had an idea, he built a beautiful temple in Yemen called Sancia. His main aim was to attract people to Sancia, but his plan didn't work out. Abraha wanted to destroy the Kaaba in Mecca. As the army was moving in Mecca, the sky turned black and there was a roaring sound; Allah sent thousands of birds, each bird had three stones. These birds threw the stones on the army of Abraha. This incident was 50 days before the birth of Prophet Muhammad (s.a.w.).

Birth of Prophet Muhammad

Prophet Muhammad (s.a.w.) was born in Mecca in the 570 A.D. In the Islamic year, he was born on the eve of 17th Rabi-ul-Awwal. He was born in the year of the Elephant.

Brief Life of the Prophet and true way he outlined the principles of human rights

Family: The Prophet's teachings of the rights of parents and duties of children towards the parents. In the Qur'an in chapter 7, verse 23-24, it says:

Verse 23: And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you; say not to them (so much as) "oof" nor chide them, and speak to them a generous word.

Verse 24: And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little.

There is a hadith of the Prophet that the parents should give their children good upbringing and teach them swimming, horse riding, archery and the needs of the future.

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Children **Sons:** [al-Qasim](#), [Abd-Allah](#), [Ibrahim](#)

Daughters: Zainab, Ruq



إِنَّمَا بُرِّئَ إِلَٰهًا لِّبَنَاتِهِ عَنكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُنَا تَطْهِيرًا .

Muhammad ibn 'Abdullāh

مُحَمَّدٌ

Spouse [Maymuna bint al-Harith](#) (630-632)
[Maria al-Qibtiyya](#) (630-632)

Children **Sons:** [al-Qasim](#), [Abd-Allah](#), [Ibrahim](#)
Daughters: [Zainab](#), [Ruqayyah](#), [Umm Kulthoom](#), [Fatimah Zahra](#)

Parents **Father:** [Abd Allah ibn Abd al-Muttalib](#)
Mother: [Aminah bint Wahb](#)

Relatives [Ahl al-Bayt](#)
Fatimah al-Zahra ,
Imam Ali ,
Imam al-Hasan ,
Imam al-Husain ,
Nine descendants of
Imam al-Husain .

Society:

Prophet Muhammad (s.a.w.) clearly denounced the current society which was crushing the human rights to be brought equality in society. Black slave Bilal was equal to the Arabs. Salman-e-Farsi who was trained so well by the Prophet that one day in the market place of Median, Salman was sarcastically told by the local Arabs "Salman, are you better or this dog wandering in the streets of Medina?" Salman replied "if on the day of Judgment, I fail and don't pass heaven, then this dog is better than me."

There is a verse in the Qur'an about being equal to others, in chapter 49, verse 13, it says: "O Mankind, we have created you from male and female and we set you up as nations and tribes so that you may be able to recognize each other."

Women's rights in Islam:

There are lots of rights and there are women's rights too, in the Qur'an in chapter 2, verse 228, it says: "And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back, in the meanwhile if they wish for reconciliation and they have rights similar to those against them and Allah is mighty, wise."

In another place in the Qur'an, it says in chapter 4, verse 34:

"Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient guarding the unseen as Allah has guarded; and (as to those on whose part you fear desertion, admonish them, and leave them alone in the sleeping places and beat them; then if they obey you, do not seek a way against them; surely Allah is high, great."

There was only one person in the whole mankind who stood up for women's rights. This person was Prophet Muhammad (s.a.w.).

Rights of Neighbors:

"And (be good) to the neighbor who is your relative and to the neighbor who is not a relative...."(Qur'an; 4:36)

Islam has great respect for the mutual rights and duties of neighbors. The Holy Prophet (s.a.w.) has said "Gabriel always used to advise me to be generous with the neighbors, till I thought that Allah was going to include the neighbors among the heirs of a Muslim."

The rights of neighbors are not meant for Muslim neighbors only. Of course, a Muslim neighbor has one more claim upon us - that of Islamic brotherhood. As for the rights of neighbors are concerned, all are equal. Explaining it, the Holy Prophet (s.a.w.) said "Neighbors are of three kinds;"

That one who has one right upon you; That one who has two rights upon you; That one who has three rights upon you.





The neighbor who has three rights upon you is the one who is also a Muslim and a relative. The neighbor who has two rights upon you is the one who is either a non-Muslim relative or a non-relative Muslim. The neighbor who has one right upon you is neither a Muslim nor a relative. Still he has got all the claims of neighborhood rights upon you.

The Holy Prophet (s.a.w.) has said "The man is not from me who sleeps contentedly while his neighbors sleep hungry."

Rights of People at war

When the Holy Prophet (s.a.w.) and his followers were going to go to fight their first battle, the Battle of Badr, he said to his followers about the rights of people at war. Some of these rights are:

- Torture with fire. In the hadith, there is a saying of the Prophet that "Punishment by fire does not have anyone except the master of the fire."
- Punishment of the wounded. "Do not attack a wounded person" thus said the Prophet. This means that the wounded soldiers who are not fit to fight, nor actually fighting, should not be attacked.
- The Prisoner of War should not be slain. "No prisoner should be put to the sword" a very clear and unequivocal instruction given by the Prophet (s.a.w.)
- No one should be tied to be killed The Prophet has prohibited the killing of anyone who is tied or is in captivity.
- The Prophet has said a lot things about the rights of people at war. The Prophet has even said not to attack women, children and those who are not fighting in the war.

Written By: Shahid Juma

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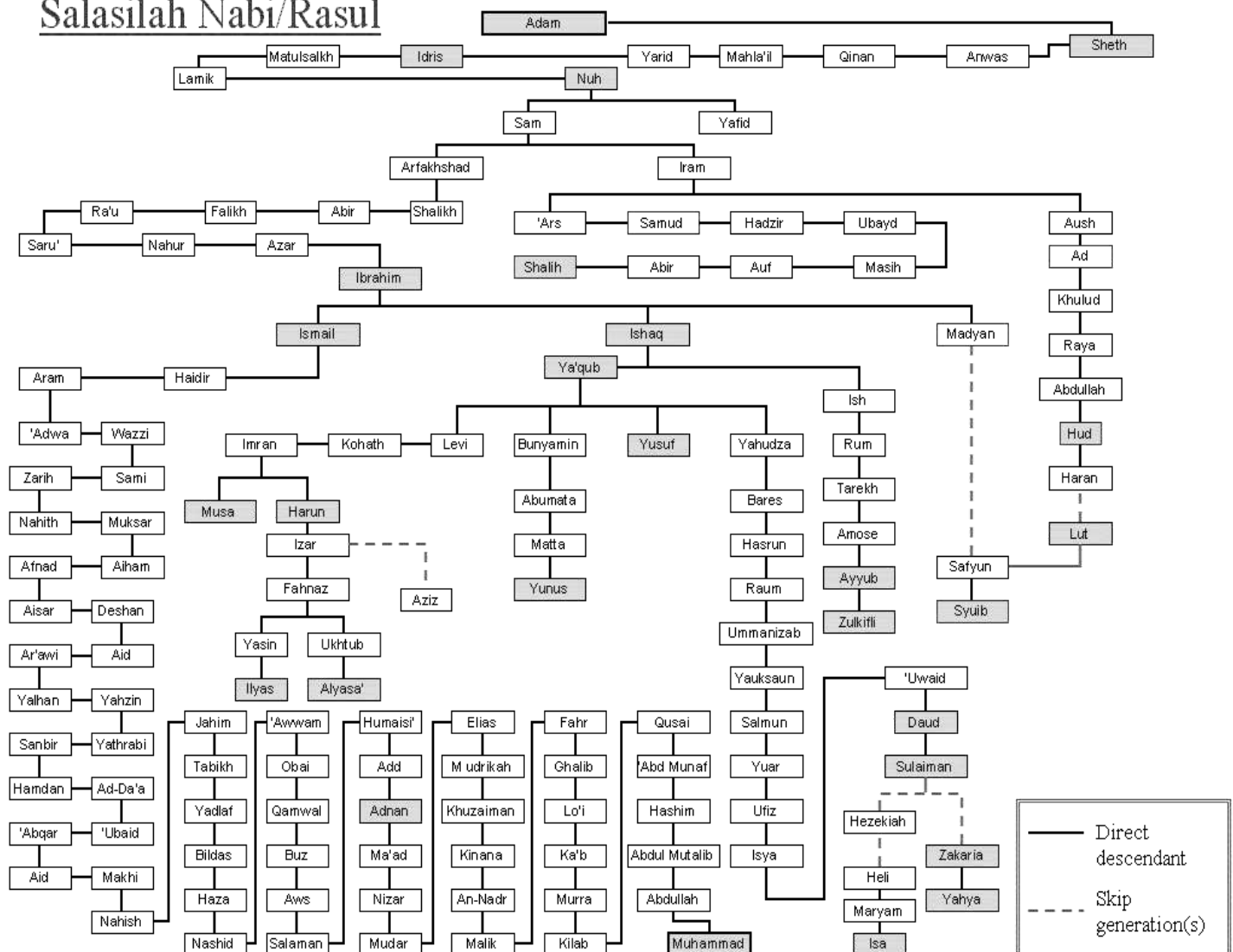
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Salasilah Muhammad Rasul Allah ﷺ



إِنَّمَا بَرِئَ اللَّهُ بِمَا هُوَ بِكَ مِنْ رَحْمَةِ الرَّحْمَنِ الْكَرِيمِ وَبِطَاهَرَتِهِ بِطَاهِرًا.

Salasilah Nabi/Rasul



"Adhere steadfastly to the Successor of your Prophets_{saww} in Whom resides your salvation and in Whose love on the Day of Resurrection is your safe haven! In Me resides the Hope and I am the One to be hoped for. All that knowledge was entrusted unto Me and thus I knew all that was known as well as hidden from all the Prophets_{as}, except His_{azwj} last Messenger_{saww} which was sent to you_{saww}. He_{saww} taught Me_{asws} His knowledge and I_{asws} taught Him_{saww} My knowledge. Sermon of the Gulf [Khutbah-e-Tutunjiyyih]-Nahjul Israr

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Ahlul Bait Rasul & 12 Imams

The Messenger of Allah has said: "Whoever prays without blessing me and my Ahl al-Bayt, his prayers will never be accepted."

This is recorded on p. 136 of al-Dar Qutni's Sunan.

In his book Al-Sawa`iq al-Muhriqa, Ibn Hajar says, "Al-Daylami has quoted the Prophet saying that everyone's supplication is withheld till he invokes Allah's blessings unto Muhammad and the Progeny of Muhammad."

This is recorded on p. 88 of Ibn Hajar al-`Asqalani's book Al-Sawa`iq al-Muhriqa.

Likewise, al-Tabrani in his Al-Awsat has quoted Ali, peace be upon him, saying that everyone's supplication is withheld till he invokes divine blessings unto Muhammad and his Progeny. Fayd al-Qadeer, Vol. 5, p. 19. Kanz al-Ummal, Vol. 6, p. 173

So brothers Ahlulbayt cannot be taken out of the scene. Right at the top is the prophets hadith as you can see and read. So that means anyone praying namaz without blessing Prophet pbuh and his

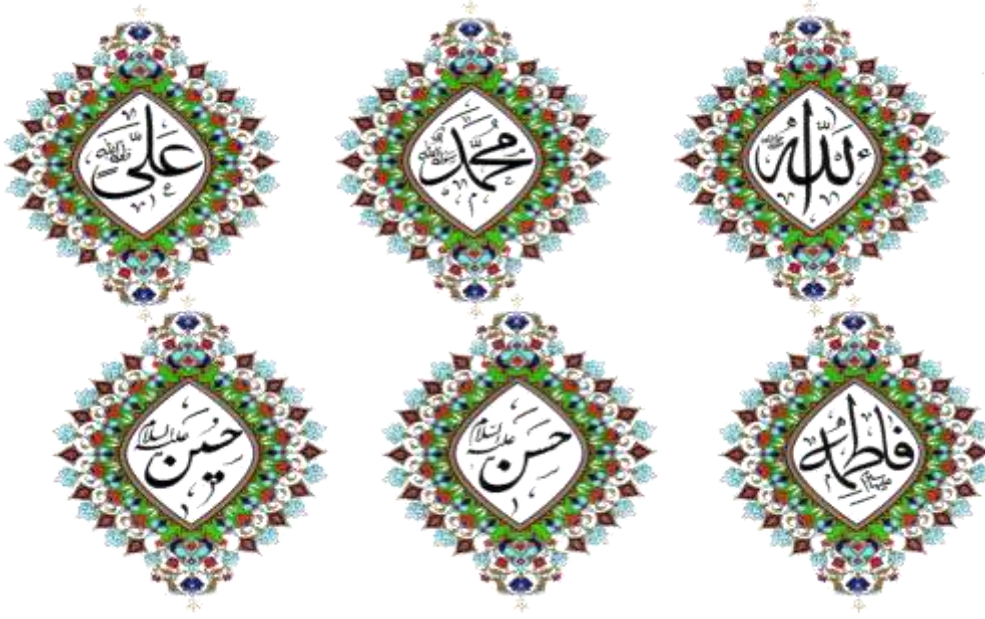
Ahlulbayt his namaz will never be accepted. Come on anyone can figure that out. I gave you some sayings with full reference so you cannot complain that these fabricated. I hope some people benefit from this.

#1Book 031, Number 5924 Saheeh Muslim

Thereupon Allah's Messenger (may peace be upon him) said to him Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there is no prophethood after me. And I (also) heard him say on the Day of Khaibar I would certainly give this standard to a person who loves Allah and his Messenger and Allah and his Messenger love him too. He (the narrator) said We have been anxiously waiting for it, when he (the Holy Prophet) said Call 'Ali. He was called and his eyes were inflamed. He applied saliva to his eyes and handed over the standard to him, and Allah gave him victory. (The third occasion is this) when the (following) verse was revealed Let us summon our children and your children. Allah's Messenger (may peace be upon him) called 'Ali, Fitima, Hasan and Husain and said O Allah, they are my family.



إِنَّمَا بَرِيكَ اللَّهُ لِيَذْهَبَ عَنْكُمْ الرِّجْسُ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.



الصَّلَاةَ وَآتَيْكَ الزَّكَاةَ وَأَطَعَنَ اللَّهُ وَرَسُولَهُ إِنَّمَا
يُرِيدُ اللَّهُ لِيَذْهَبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٣٣﴾ وَأَذْكُرُكَ مَا يَسْتَلِي فِي بُيُوتِكُنَّ مِنْ
آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾
إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ



إِنَّمَا بُرِّبْنَا بِاللَّهِ لِبَنَاتِهِ عَنَّا عَنِ الرَّحْمَنِ أَهْلُ الْبَيْتِ وَبِطَلْحٍ وَبِطَاهِرٍ.

Muhammad
(s.a.w)

ALY (a.s)
+ Fatima
Zahra (a.s)

HASSAN
(a.s) &
HUSSEIN
(a.s)
Imams till
MAHDI A.S.

الله محمد علي فاطمة حسن حسين

From Muhammad, Fatima, Ali, Hassan, Hussain to Imam Saheebaz Zamman. All members and decendent of the Prophet (saw). And 12 Leaders after Muhammadun RasulAllah rule the universe. Starting by Imam Ali to Mahdi who is in occultation. May he reappear soon. The following is what the prophet stated in many occasion in his life:

Sahih Bukhari Narrated Jabir bin Samura: I heard the Prophet saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish."



إِنَّمَا بُرِّبْنَا بِاللَّهِ بِجَاهِ عِزِّهِ الرَّحْمَنِ أَهْلِ الْبَيْتِ وَيُطَهِّرُهُمُ تَطْهِيرًا.

12 Imams After Prophet:



- *Ali ibn Abi Talib (Amir ul Mu'mineen)
- *Hassan ibn Ali (al Mujtaba)
- *Hussain ibn Ali (ash Shaheed)
- *Ali ibn Hussain (Zayn al Abideen)
- *Muhammad ibn Ali (al Baqir)
- *Jaffar ibn Muhammad (as Sadiq)
- *Musa ibn Jaffar (al Kadhim)
- *Ali ibn Musa (al Ridha)
- *Muhammad ibn Ali (al Jawad)
- *Ali ibn Muhammad (al Naqi)
- *Hassan ibn Ali (al Askari)
- *Muhammad ibn Hassan (al Mahdi)

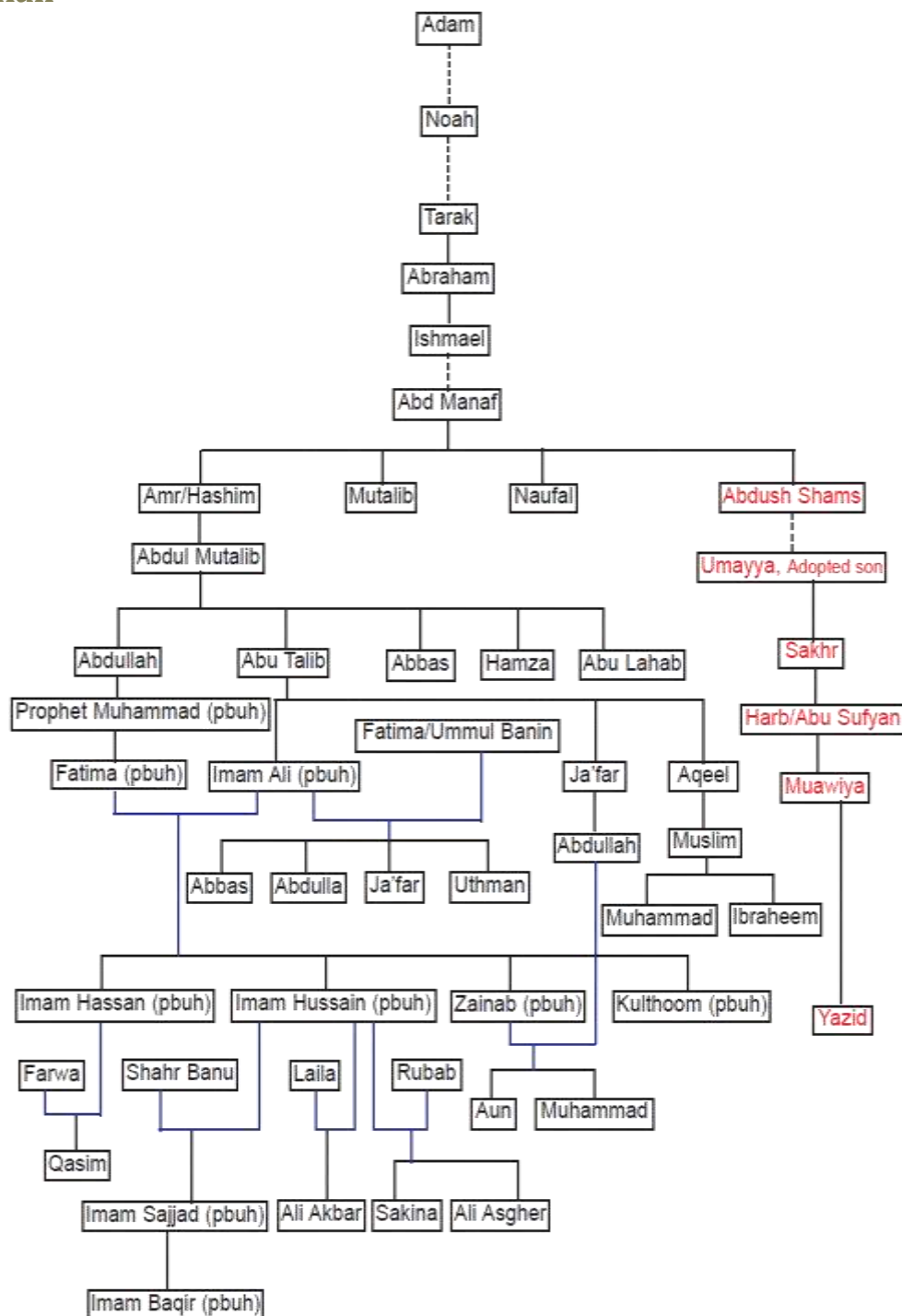
"OUR FIRST ONE IS MUHAMMAD, OUR LAST ONE IS MUHAMMAD, OUR MIDDLE ONE IS MUHAMMAD, ALL OF US ARE MUHAMMAD"

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إِنَّمَا بَرَكَةُ اللَّهِ بِجَاهِهِ عِنْدَ الرَّحْمَنِ الْعَلِيِّ السَّيِّدِ وَبِطَاهَرَتِهِ بِطَاهِرَاتِهِ.

Line Age , Holy Family Tree Of The Greatest Creation “Muhammadun-Rasulallah”



As well as some of the names mentioned above, other members of the Prophet's family also fought in the battle of Karbala.





Ahlul Bait In Ahlul Sunnah Wal Jamat

Ahlul Bayt People of the House

Hazrat Sayyidina 'Ali ibn Abu Tâleb Ahlul Bayt | Hazrat Sayyidatina Fatimah az-Zahra Ahlul Bayt | Hazrat Sayyidina al-Husayn wa al-Hussein ibn 'Ali Ahlul Bayt | Hazrat Al-Imam Sayyid Ali Zayn al-Abideen Ahlul Bayt | Hazrat Al-Imam Sayyid Muhammad al-Baqir Ahlul Bayt | Hazrat Al-Imam Sayyid Ja'far As-Sadiq Ahlul Bayt | Hazrat Al-Imam Sayyid Musa al-Kadhim | Hazrat Al-Imam Sayyid Ali al-Ridha | Hazrat Al-Imam Sayyid Muhammad al-Jawad | Hazrat Al-Imam Sayyid Ali al-Naqi | Hazrat Al-Imam Sayyid Hassan al-Askari | Hazrat Al-Imam Sayyid Muhammad al-Mahdi

"(O' Members of the Messenger's Family) Allah's wish is but to remove impurities (of the body and spirit-heart) from you and cleanse you with thorough cleansing." [Holy Qur'an, Surah al-Ahzab]

"Amongst you my family is like Noah's ark and whosoever boards it, he shall be saved and whosoever remains, he shall be Lost." [Imam Ahmad bin Hanbal]

It is an **absolute necessity** for Ahlus-Sunnah wal-Jamâ'at (a.k.a. Sunni's) **to love the Ahlul Bayt**, that being

Hazrat Sayyidina Ali bin Abi Tâleb (KaramAllah wajhu),

Hazrat Sayyidatina Fatimah (Aaleiha salam) and their descendants (Aaleihi salam Ajma'iin).

Loving the Ahlul Bayt will result in one to die in a state of IMAN. Books written by the Ahlus-Sunnah have always included writings commending their love. One can **NOT** be of the Ahlus-Sunnah wal-Jamâ'at and NOT have love, respect, and admiration of the Ahlul Bayt.

Over time, very few internet sites, as well as books in English, by Ahl-Sunnah include information pertaining to the Ahlul Bayt, and our love for the Ahlul Bayt. The result of this has been seen as Muslims have been too afraid to show their love and adoration for the Ahlul Bayt for fear of being classified as a Shi'ah, even though the Holy Last Messenger (Sallallahu 'Alayhi wa Sallam) has said:

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إِنَّمَا بَرِبَا إِلَهِ الْبَنَاتِ عَنْكُمْ الرَّحْمَةُ أَهْلُ الْبَيْتِ وَيُطَهَّرُونَ بِطَاهِرٍ

When I am loved, then my family members, whom I love should also be loved. [Sahih al-Tirmidhi]

Sayyidina wa Mawlana Muhammad (Sallallahu 'Alayhi wa Sallam) and his family. millions of Salaams be upon them

Sayyidina wa Mawlana Muhammad ibn Abdullah (s.a.w)

Hadrat Sayyidina 'Ali ibn Abu Tâleb. (KaramAllah wajhu)

Hazrat Sayyidatina Fatimah az-Zahra bint Rasul. (Anleiha Salam)

Hazrat Sayyidina al-Hussan ibn 'Ali (Anleghi Salam)

Hazrat Sayyidina al-Husayn ibn 'Ali (Anleghi Salam)

Contrary to the centuries of propaganda ,Ahlus-Sunnah wal-Jama'at include the descendents of the Sayyidayn wa Imamayn, Hazrat al-Hasan and Hazrat al-Husayn (Aaleihi Salam) as Ahl-e-Bayt, millions of Salaams be upon them.

NOTE: It is to be made well-known that the Ahlul-Bayt Imams never promoted anything that would cause separation from the main body of the Ummah of Sayyidina Rasul-e-Akram, Sallallahu alayhi wa Sallam.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Ina Llaha wa Malaikatahu Yusalluna Aala NABI ya Ayuhalladhina Amanu SALLU Anleghi wa SALIM Taslima ; ALLAHUMMA SALLI AALA SAYEEDINA MUHAMMADIN WA AALA AALI SAYEEDINA MUHAMMAD

Ahlul Sunnat Wal Jammāt Reference Authentic Hadith

Sahih Bukhari : Volume 9, Book 89, Number 329: Narrated Jabir bin Samura:

I heard the Prophet saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish."

[Sahih al-Tirmidhi]:

When I am loved, then my family members, whom I love should also be loved.

The Holy Prophet (pbuh) expressed his deeply felt love for Imam Hassan (pbuh) and Imam Hussain (pbuh) in these words:

MUHAMMAD AND HIS FAMILY. By Sameer Esmail





"These two sons of mine are my two plants of sweet basil in this world." "Whoever loves Hassan and Hussain then he loves me and whoever dislikes them he dislikes me."

Also, said that both:

"Hassan and Hussain are the chiefs of the youth of paradise."

"O God, I love them and love those who love them."

the Holy Prophet (pbuh) said:

"Hussainun minni wa ana minal Hussain (*Hussain is of me and I am of Hussain*)."

1.Sahih Bukhari:Volume 9, Book 89, Number 329,

2.Sahih Muslim:Book? 020, Number 4477:

3.Sunan Abi Dawood : Book 36: Number 4266

Volume 9, Book 89, Number 329:

Narrated Jabir bin Samura:

I heard the Prophet saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish."

Book 020, Number 4477:

It has been narrated on the authority of Jabir b. Samura who said: I joined the company of the Holy Prophet (may peace be upon him) with my father and I heard him say: This Caliphate will not end until there have been twelve Caliphs among them. The narrator said: Then he (the Holy Prophet) said something that I could not follow. I said to my father: What did he say? He said: He has said: All of them will be from the Quraish

Book 36, Number 4266:

Narrated Jabir ibn Samurah:

The Prophet (peace_be_upon_him) said: The religion will continue to be established till there are twelve caliphs over you, and the whole community will agree on each of them. I then heard from the

MUHAMMAD-AND HIS FAMILY-By Sameer Esmail



إِنَّمَا بَرَكَا إِلَهُ ابْنَاهُ عَنْكُمْ الرَّجُلُ أَهْلُ الْبَيْتِ وَيُطَهِّرُهُمُ وَيُطَهِّرُهُمْ

Prophet (peace_be_upon_him) some remarks which I could not understand. I asked my father: What is he saying: He said: all of them will belong to Quraysh

About 1400 year ago, at the plains of Ghadeer a declaration was made clarifying the Mastership of Imam Ali (a.s.), by the Holy Prophet (s.a.w.).

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

MAN KUNTUM MAWLAH FAHADHA ALIYU MAWLAHU

(Of whomsoever I am the Master, Ali is his Master)

The Holy Prophet (s.a.w.) said: O Ali! **You are the Banner of Guidance** and the Light of Religion and that is the Light of Allah (s.w.t.)

قال رسول الله ص يا علي أنت علم الهدى و نور الدين و هو نور الله

The Holy Prophet (s.a.w.) said: "OUR FIRST ONE IS MUHAMMAD, OUR LAST ONE IS MUHAMMAD, OUR MIDDLE ONE IS MUHAMMAD, ALL OF US ARE MUHAMMAD"

"(O' Members of the Messenger's Family) Allah's wish is but to remove impurities (of the body and spirit-heart) from you and cleanse you with thorough cleansing." [Holy Qur'an, Surah al-Ahzab]

"Amongst you my family is like Noah's ark and whosoever boards it, he shall be saved and whosoever remains, he shall be Lost." [Imam Ahmad bin Hanbal]

Mola Imam Musa-e-Kazim says:

"O Allahazwj! I bear witness that Aliasws is Amir al-Momineen, the Master of all successors, and the Leader of all the pious. He is my Leader and the only clear path to my guidance. Heasws is the one whom without his Mastership and without following him, I could not trust my deeds, no matter how pure they are. And no matter how good my deeds are, without him I do not see them (as deeds) that would save me."



إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

Prophet ﷺ has said: "Fatimah is part of me, he who loves her loves me, and he who angers her angers me" He has also said "Surely Allah becomes angry for the anger of Fatimah and becomes satisfied for her satisfaction/if she is satisfied."

The Ahl al-Bayt's Tradition

Reference to the Prophet's tradition, successively narrated in Sunni books, makes it clear that the excellent and unique status of the Prophet's Household (Ahl al-Bayt) is among the principles of Islam. Affection to the

[1] Tarikh Al-Fiqh Al-Islami, p. 229 (the abridged version)

Holy Prophet's Household and following them is necessary. Though there is no doubt about the proof of the Ahl al-Bayt's tradition, for discarding any possible temptation in this issue, just two of the most famous reasons for it, i.e. "Purification Verse" and "Thaqalayn tradition" will follow:

The first reason for proof of the Ahl al-Bayt's tradition

The Holy Quran sates:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. 33:33.

For more explanation about this honorable verse known as Purification (Tat'hir) Verse, it should be said that according to this verse God wants to take any wickedness away from the Ahl al-Bayt, and since any sin is wickedness, they are away from any sin and hence infallible, by God's will

As is evident from the word "إِنَّمَا" which is used for exclusion in Arabic, this is God's certain inclination to specialize the Ahl al-Bayt in purification, while the Almighty has invited anyone to be

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إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

pure and avoid committing sins. What remains is to see who are the Ahl al-Bayt. To find the answer to this question, we should attend to traditions on the cause of the revelation of this verse. Some such traditions from the most trusted Sunni books are mentioned hereinafter:[1]

عَنْ عَائِشَةَ قَالَتْ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَجَّلٌ مِنْ شَعْرٍ أَسْوَدَ، فَجَاءَ الْحُسَيْنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتِ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ، ثُمَّ قَالَ: ؟ إِنْمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا؟

Aishah says: One morning, the Holy Prophet (a.s) came out of his house wearing a cloak made of black hair. Hasan (a.s) came in and the Prophet (a.s) placed him under the cloak. Then Husayn (a.s) came and went in there. Then came Fatimah (a.s) who was placed there by the Prophet (a.s). Next Ali (a.s) came and the Prophet took him under his cloak and recited, "Allah only desires to keep away the uncleanness from you, O people of the House (Ahl al-Bayt), and to purify you a thorough purifying. 33:33." [2]

[1] For more information see: narrative books such as Al-Durr Al-Manthur, by Suyuti.

[2] Sahih Muslim, Published in Egypt, Vol. 7, Kitab Fadha'il Al-Sahabah, p. 130, No. 4450; Musnad Ahmad, Vol. 1, Baqi Musnad Al-Ansar, p. 31, No. 24132; Sunan Al-Tirmidhi, Kitab Al-Adab, No. 2738; Sunan Abu Dawud, Kitab Al-Libas, No. 3513, (Int'l No.)

...لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ؟ إِنْمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا؟ فِي بَيْتِ أُمِّ سَلَمَةَ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ وَحُسَيْنًا وَعَلِيَّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُمْ بِكِسَاءٍ، ثُمَّ قَالَ: اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا. قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ؟ قَالَ: أَنْتِ عَلَى مَكَانِكَ وَأَنْتِ إِلَى خَيْرٍ.





Umar Ibn Salamah, the Holy Prophet's stepchild, says: The honorable verse of "Purification" was revealed in the house of Ummu-Salamah, the Holy Prophet's wife. The Holy Prophet (a.s) called Fatimah, Hasan and Husayn (a.s), and Ali (a.s) was behind him. Then he covered them with a cloak (kisa') and stated: "O Allah! These are my Household, so banish wickedness from them and make them pure!" At this moment, Ummu-Salamah asked: "O Prophet of God! Am I among them?" He answered, "You are in your own place and you are into goodness, too." [1]

The same is narrated by Tirmidhi with a little difference in words and he comments under it, "This tradition is fine and true." [2]

[1] Sahih al-Tirmidhi with exposition of Ibn Arabi Maliki, Published in Egypt, Vol. 13, Kitab Tafsir (Exegesis of Quran), p. 200, No. 3129 (Int'l No.) Kitab Al- Manaqib, No. 3719, Tafsir (Exegesis of Quran), No. 3129 (Int'l No.)

[2] Sunan Al-Tirmidhi, Kitab Al-Manaqib, No. 3806 (Int'l No.).

Dear readers: certainly pay attention that the Prophet (a.s) excluded his wife, Ummu-Salamah, from the Ahl al-Bayt. With so many traditions on this issue, how can one trust few traditions, which consider the Prophet's wives among the Ahl al-Bayt? Moreover, as history and the reference books of traditions, like *Sahih Muslim* state, the Umayyad and the Abbasid rulers tried to put out the light of the Ahl al-Bayt, and scholars in Rijal and biographies have stipulated that some of the narrators of these few traditions like Ikramah and Muqatil were liars and fabricators. Furthermore, in these traditions only the Prophet's wives are considered as the Ahl al-Bayt, while so many traditions exclude exactly the Prophet's wives from the Ahl al-Bayt (a.s). Therefore, even if the documents of these traditions are true, since they are in contrast with a great many of other traditions excluding the Prophet's wives from the Ahl al-Bayt, these latter traditions are preferable with regard to their number and documentation.

Another issue posed about the Purification Verse is that its preceding and following verses are:



إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا. وَاقْرَأْ فِي بُيُوتِكُمْ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا. وَأَذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا.

And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.

A doubtful question may be posed here as to why this honorable verse accompanies verses about the Prophet's wives. The answer would be, first, as is evident from various traditions, the latter part of the honorable verse has been revealed independently and then arranged in the present order later on. Second, the change in address form from feminine plural[1] to masculine plural[2] is a clear reason for the multiplicity of addresses, especially since it shifts to feminine plural[3] again. It may be stated that: the change in pronouns is to include people other than the Prophet's wives. The answer would be that if it is so, the same should be continued to the end, while this is not the case. So, the honorable verse mentions characteristics for a certain group determined in traditions and the Holy Prophet's Sunnah.

Also, with regard to this change in style and the usage of "إنما" for exclusion, it becomes clear that here God's will

[1] "بيوتكن" (your houses), "تبرجن" (display), "أقمن" (keep up), "آتين" (pay), "اطعن" (obey).

[2] "عنكم" (away... from you), "يطهركم" (purify you).

[3] "واذكرن" (keep to mind), "بيوتكن" (your houses).

is of genesis kind and hence unobjectionable, just like the true meaning of will. Moreover, if there were a religious will stressed by the Prophet, it were not only unnatural but stylistically obscene to address the Ahl al-Bayt with masculine words. Because the Prophet's wives are included in the religious will and besides they have been addressed in the beginning of this honorable verse. Furthermore, the traditions including Thaqalayn



إِنَّمَا بَرَكَا إِلَهُ الْبَنَاتِ عَنْكُمْ الرَّحْمَةُ أَهْلُ الْبَيْتِ وَبَطْلَانُكُمْ بَطْلَانُكُمْ.

traditions which will follow, proves that God's will has been since the genesis. And consequently the Ahl al-Bayt's infallibility and the proof of their tradition are proved.

The second reason for the proof of the Ahl al-Bayt's tradition

The second reason for the proof of the Ahl al-Bayt's tradition is Thaqalayn tradition. These traditions have been narrated in many Sunni books in different senses. Some of these sources are *Sahih Muslim*, *Sunan Al-Darimi*, *Khasa'is Al-Nisa'i*, *Sunan Abi Dawud*, *Sunan Ibn Majah*, *Musnad Ahmad* and *Mustadrak Hakim*.

According to Qaysarani, Thaqalayn tradition has twenty seven Sunni narrator chains, as counted by some researchers. Some others believe they are thirty nine. These are narrated by eighty two Shia chains of narrators. Here, we quote this honorable tradition from *Sahih Muslim* and *Sunan Al-Tirmidhi*:

Ibn Hayyan says:[1] Husayn, Umar Ibn Muslim and I went to Zayd Ibn Arqam. Husayn told him: "O Zayd! You have surely gained great goodness, you have seen the Prophet (a.s), heard his speech, accompanied him in battles and prayed behind him. Tell us something of what you have heard from the Holy Prophet (a.s)." Zayd said: "O son of my brother! By God that I have lived my age and reached an old age, thus forgetting some of the Prophet's statements I have heard. So, accept what I tell you and do not take me into trouble more than that." Then he continued: "One day, the Holy Prophet (a.s) delivered a sermon to us beside a pond named Khumm, somewhere between Mecca and Medina. After eulogy to God he said:

أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى؟ وَالنُّورُ؛ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ... وَأَهْلُ بَيْتِي؛ أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي.

"O people! I am a human being. God's angel will soon come to take my soul and I will accept him. I will leave two valuable things among you; first

[1] Sahih Muslim, Vol. 7, Kitab Faza'il Al-Sahabah, p. 122, No. 4425; Musnad Ahmad, Musnad Al-Kufiyyin, No. 18464 and 18508; Sunan Al-Darimi, Kitab Faza'il Al-Quran, No. 3182 (Int'l No.)



إِنَّمَا بَرَكَةُ اللَّهِ لِبَيْتِهِ وَعَنْكُمْ الرَّحْمَنُ أَهْلُ الْبَيْتِ وَبَيْتُهُمْ بَيْتُكُمْ وَبَيْتُكُمْ بَيْتُ اللَّهِ.

Allah's Book in which there is light and guidance, so hold fast to it and follow it. The second is my Household (the Ahl al-Bayt). I remind you of God about my Ahl al-Bayt. I remind you of God about my Ahl al-Bayt. I remind you of God about my Ahl al-Bayt."

In *Sunan Al-Tirmidhi*, Zayd Ibn Arqam has quoted the Holy Prophet (a.s) as saying:

إِنِّي تَارِكُ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي؛ أَحَدُهُمَا
أَعْظَمُ مِنَ الْآخَرِ؛ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ
وَعِثْرَتِي أَهْلُ بَيْتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَاَنْظُرُوا كَيْفَ
تُخَلَّفُونِي فِيهِمَا.

"I leave two invaluable things. If you follow them, you will never go astray after me. They are both great: Allah's Book that is taken from the Heavens to the earth like a rope, and my family; my Household. These two will not separate each other until they come to me in the River in Paradise. So be careful of how you will do after me!"[1]

As to the stipulation of this tradition, the Ahl al-Bayt has an equal status as to the Holy Quran and following it is like following Quran in that it saves from going astray. And there would never be a separation between them.

[1] Kitab Al-Manaqib, Vol. 2, p. 308, No. 3720; Musnad Ahmad, Baaqi Musnad Al-Mukathirin, No. 10681,10707,10779 and 11135 (Int'l No.)

Therefore as Quran is away from deviation, the Ahl al-Bayt is away from misguidance too. Otherwise, it cannot be equal with and inseparable from Quran forever. Anyhow, it is quite obvious from the above-mentioned tradition that Ali, Fatimah Al-Zahra, Hasan and Husayn (a.s) are the Ahl al-Bayt. So, at the time of the revelation of this verse, these honorable persons are the Ahl al-Bayt and as the successive tradition, "Imams will be twelve in number," and other traditions certify, after them nine Imams from Husayn's progeny are from the Ahl al-Bayt.[1] Here, we just mention two traditions about this issue from the Holy Prophet (a.s):



إِنَّمَا بَرِبَا إِلَهِ الْبَنَاتِ عَنْكَ الرَّحْمَنُ أَهْلُ الْبَيْتِ وَبَطْلَانُكُمْ بَطْلَانِي.

Muhammad Ibn Muthana, with a few persons in between, narrates Jabir Ibn Samarah who quotes the Prophet (a.s) as saying:

يَكُونُ اثْنَا عَشَرَ أَمِيرًا... كُلُّهُمْ مِنْ قُرَيْشٍ.

[1] For further information see: first chapter of the present book or explanatory books such as Ithbat Al-Hudat and the like.

“There would be twelve leaders all from Quraysh.”[1]

Ziyad Ibn Mutarrif says: “I heard the Prophet (a.s) as saying:

مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَيَمُوتَ مِيتَتِي فَلْيَتَوَلَّ عَلِيًّا وَذُرِّيَّتَهُ مِنْ بَعْدِهِ.

“Everyone who would like to live and die like I do should set Ali as his leader and Ali’s progeny after him.”[2]

With such an excellent position for the Ahl al-Bayt, being Quran’s equals, away from any wickedness, and people’s guidance and safety from going astray, it is obvious that their speech and Sunnah, which implies the Prophet’s Sunnah, are proof. Of course, the recognition of the Ahl al-Bayt’s Sunnah needs some requirements and to gain it, the criteria mentioned earlier should be considered.

[1] Sahih Al-Bukhari, Kitab Al-Ahkam, p. 127, No. 6682; Sahih Muslim, Kitab Al-Imarah, No. 3393, 3394, 3395, 3396 and 3397; Sunan Al-Tirmidhi, Kitab Al-Fitan, No. 2149; Sunan Abi Dawud, Kitab Al-Mahdi, No. 3731 and 3732; Musnad Ahmad, Musnad Al-Basriyyin, No. 19875, 19901, 19907, 19920, 19943, 19963, 19987, 19997, 20017, 20019 and 20022 (Int’l No.).

[2] Al-Isabah, Vol. 1, p. 559, No. 2865, Al-Muntakhab Min Dhayl Al-Mudhayyal by Tabari, p.83; Kanz Al-Ummal, fifth ed., Al-Risalah, Vol. 11, p. 611.



إِنَّمَا بُرِّئَ اللَّهُ بَيْنَهُ عَنِكَ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُهُمُ تَطْهِيرًا.

اللَّهُ مُحَمَّدٌ عَلِيٌّ فَاطِمَةُ حَسَنٌ حُسَيْنٌ





Other Reference

Authentic sunni traditions about ahlulbayt(as) with verses from the noble quran

Authentic sunni traditions about ahlulbayt(as) with verses from the noble quran

It's highly recommend my sunni brothers and shia brothers to read these authentic books written by great sunni scholars

ased on a parallel (Mutawatir) tradition upon whose authenticity all Muslims agree, the Messenger of Allah ﷺ informed his followers in several occasions that he would leave them two precious/weighty things and that if Muslims adhere to both of them, they will never go astray after him. They are the Book of Allah (Quran) and the Members of the House of the Prophet (Ahlul-Bayt), peace be upon them all.

It is narrated in Sahih Muslim as well as many other sources that:

Someday (after his last pilgrimage) the Messenger of Allah (PBUH&HF) stood to give us a speech beside a pond which is known as Khum (Ghadir Khum) which is located between Mecca and Medina. Then he praised Allah and reminded Him, and then said: "O' people! Behold! It seems the time approached when I shall be called away (by Allah) and I shall answer that call. Behold! I am leaving for you two precious things. First of them is the book of Allah in which there is light and guidance... The other one is my Ahlul-Bayt. I remind you in the name of Allah about my Ahlul-Bayt. I remind you in the name of Allah about my Ahlul-Bayt. I remind you in the name of Allah about my Ahlul-Bayt. (three times)."

Sunni Reference:

Sahih Muslim, Chapter of the virtues of the companions, section of the virtues of Ali, 1980 Edition Pub. in Saudi Arabia, Arabic version, v4, p1873, Tradition #36.

And many others such as Sahih al-Tirmidhi, Musnad Ahmad (see below).

For the English version of Sahih Muslim, see Chapter CMXCVI, v4, p1286, Tradition #5920

The messenger of Allah (PBUH&HF) said: "I am leaving for you two precious and weighty Symbols that if you adhere to BOTH of them you shall not go astray after me. They are, the Book of Allah, and my progeny, that is my Ahlul-Bayt. The Merciful has informed me that These two shall not separate from each other till they come to me by the Pool (of Paradise)."

Sunni references:

Sahih al-Tirmidhi, v5, pp 662-663,328, report of 30+ companions, with reference to several chains of transmitters.

al-Mustadrak, by al-Hakim, Chapter of "Understanding (the virtues) of Companions, v3, pp 109,110,148,533 who wrote this tradition is authentic (Sahih) based on the criteria of the two Shaikhs (al-Bukhari and Muslim).

Sunan, by Daarami, v2, p432

Musnad, by Ahmad Ibn Hanbal, v3, pp 14,17,26,59, v4, pp 366,370-372, v5, pp 182,189,350,366,419

Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p585, Tradition #990

al-Khasa'is, by al-Nisa'i, pp 21,30

al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, Ch. 11, section 1, p230

MUHAMMAD...AND HIS FAMILY.. By Sameer Esmail



إِنَّمَا رَبُّكَ اللَّهُ بِمَا هَبَّ عَنْكَ الرَّجْسُ الْأَلْبَسُ وَبِطَلْحَمٍ بَطْلَانٍ

al-Kabir, by al-Tabarani, v3, pp 62-63,137

Kanz al-Ummal, by al-Muttaqi al-Hindi, Chapter al-Iti'sam bi Habl Allah, v1, p44.

Tafsir Ibn Kathir (complete version), v4, p113, under commentary of verse 42:23 of Quran (four traditions)

al-Tabaqat al-Kubra, by Ibn Sa'd, v2, p194, Pub. by Dar Isadder, Lebanon.

al-Jami' al-Saghir, by al-Suyuti, v1, p353, and also in v2

Majma' al-Zawa'id, al-Haythami, v9, p163

al-Fateh al-Kabir, al-Binhani, v1, p451

Usdul Ghabah fi Ma'rifat al-Sahaba, Ibn al-Athir, v2, p12

Jami' al-Usul, Ibn al-Athir, v1, p187

History of Ibn Asakir, v5, p436

al-Taj al-Jami' Lil Usul, v3, p308

al-Durr al-Manthoor, al-Hafidh al-Suyuti, v2, p60

Yanabi al-Mawaddah, al-Qundoozi al-Hanafi, pp 38,183

Abaqat al-Anwar, v1, p16





the Ahlul-Bayt of the Prophet (PBUH&HF)

the Ahlul-Bayt of the Prophet (PBUH&HF) consist of the following individuals ONLY:

Fatimah al-Zahra

Imam Ali

Imam al-Hasan

Imam al-Husain

Nine descendants of Imam al-Husain

and including the Prophet (PBUH&HF) himself, they will become fourteen individuals.

The quran mentions Ahlul-Bayt and their exceptional virtue in the following verse which is known as "Purification Verse" (Ayah al-Tat'hir):

"Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahlul-Bayt), and purify you with a perfect purification". (Quran, the last sentence of Verse 33:33)

It is interesting to see that both Sahih Muslim and Sahih al-Tirmidhi as well as many others confirm the Shi'ite point of view explained above. In Sahih Muslim, there is a chapter named "Chapter of Virtues of the Companions". Inside this chapter, there is a section called "Section of the Virtues of the Ahlul-Bayt of the Prophet". There exists ONLY ONE tradition in this section, and this tradition has no reference to the wives of the Prophet (PBUH&HF). The tradition is known as "The Tradition of Cloak/Mantle" (Hadith al-Kisaa), and is as follows:

Narrated Aisha:

One day the Prophet (PBUH&HF) came out afternoon wearing a black cloak (upper garment or gown; long coat), then al-Hasan Ibn Ali came and the Prophet accommodated him under the cloak, then al-Husain came and entered the cloak, then Fatimah came and the Prophet entered her under the cloak, then Ali came and the Prophet entered him to the cloak as well. Then the Prophet recited: "Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahlul-Bayt), and purify you a perfect purification (the last sentence of Verse 33:33)."

Sunni reference:

Sahih Muslim, Chapter of virtues of companions, section of the virtues of the Ahlul-Bayt of the Prophet (PBUH&HF), 1980 Edition Pub. in Saudi Arabia, Arabic version, v4, p1883, Tradition #61.

One can see that the author of Sahih Muslim confirms that:

Imam Ali, Fatimah, al-Hasan, and al-Husain are the Ahlul-Bayt,

The purification sentence in Quran (the last sentence of Verse 33:33) was revealed for the virtue of the above-mentioned individuals, and NOT for the wives of the Prophet (PBUH&HF).

Muslim (the Author) did not put any other tradition in this section (section of the virtues of Ahlul-Bayt). If the author of Sahih Muslim believed that the wives of the Prophet were included in Ahlul-Bayt, he would have quoted some traditions about them in this section.





Another version of the "Tradition of Cloak" is written in Sahih al-Tirmidhi, which is narrated in the authority of Umar Ibn Abi Salama, the son of Umm Salama (another wife of Prophet), which is as follows:

The verse "Verily Allah intends to ... (33:33)" was revealed to the Prophet (PBUH&HF) in the house of Umm Salama. Upon that, the Prophet gathered Fatimah, al-Hasan, and al-Husain, and covered them with a cloak, and he also covered Ali who was behind him. Then the Prophet said: "O' Allah! These are the Members of my House (Ahlul-Bayt). Keep them away from every impurity and purify them with a perfect purification." Umm Salama (the wife of Prophet) asked: "Am I also included among them O Apostle of Allah?" the Prophet replied: "You remain in your position and you are toward a good ending."

Sunni reference: Sahih al-Tirmidhi, v5, pp 351,663

As we see, al-Tirmidhi also confirms that Imam Ali, Fatimah, al-Hasan, and al-Husain are the Ahlul-Bayt, and the purification sentence in Quran (the last sentence of Verse 33:33) was revealed for the virtue of the above-mentioned individuals, and NOT for the wives of the Prophet (PBUH&HF). Also it is apparent from above authentic tradition that the Prophet himself excluded his wives from Ahlul-Bayt. If Umm Salama (رضي الله عنه) was among Ahlul-Bayt, why didn't the Prophet answer her positively? Why didn't he enter her into the cloak? Why did the Prophet tell her that she remains in her own position? If the Prophet (PBUH&HF) would consider Umm Salama among Ahlul-Bayt, he would surely have entered her to the cloak and would have prayed for her perfect purity as well.

Beside Sahih Muslim and Sahih al-Tirmidhi from which we quoted the Tradition of Cloak on the authority of Aisha and Umm Salama respectively, below are more Sunni references of the Tradition of Cloak who reported both versions of the traditions:

(3) Musnad Ahmad Ibn Hanbal, v6, pp 323,292,298; v1, pp 330-331; v3, p252; v4, p107 from Abu Sa'id al-Khudri

(4) Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p578, Tradition #978

(5) al-Mustadrak, by al-Hakim, v2, p416 (two traditions) from Ibn Abi Salama, v3, pp 146-148 (five traditions), pp 158,172

(6) al-Khasa'is, by an-Nisa'i, pp 4,8

(7) al-Sunan, by al-Bayhaqi, narrated from Aisha and Umm Salama

(8) Tafsir al-Kabir, by al-Bukhari (the author of Sahih), v1, part 2, p69

(9) Tafsir al-Kabir, by Fakhr al-Razi, v2, p700 (Istanbul), from Aisha

(10) Tafsir al-Durr al-Manthoor, by al-Suyuti, v5, pp 198,605 from Aisha and Umm Salama

(11) Tafsir Ibn Jarir al-Tabari, v22, pp 5-8 (from Aisha and Abu Sa'id al-Khudri), pp 6,8 (from Ibn Abi Salama) (10 traditions)



إِنَّمَا رَبُّكَ اللَّهُ بِمَا هَبَّ عَنْكَ الرَّجْسُ الْأَلْبَسُ وَالْبَيْتُ وَبِطَلْحٍ وَزَيْدٍ وَبِطَالِيقٍ وَبِطَالِيقٍ.

(12) Tafsir al-Qurtubi, under the commentary of verse 33:33 from Umm Salama

(13) Tafsir Ibn Kathir, v3, p485 (Complete version) from Aisha and Umar Ibn Abi Salama

(14) Usdul Ghabah, by Ibn al-Athir, v2, p12; v4, p79 narrated from Ibn Abi Salama

(15) Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, sec. 1, p221 from Umm Salama

(16) Tarikh, by al-Khateeb Baghdadi, v10, narrated from Ibn Abi Salama

(17) Tafsir al-Kashshaf, by al-Zamakhshari, v1, p193 narrated from Aisha

(18) Mushkil al-Athar, by al-Tahawi, v1, pp 332-336 (seven traditions)

(19) Dhakha'ir al-Uqba, by Muhibb al-Tabari, pp21-26, from Abu Sa'id Khudri

(20) Majma' al-Zawa'id, by al-Haythami, v9, p166 (by several transmitters)

So here you go dear reader(s), this was prove from authentic sunni books about who are the Ahlul-bayt(as), i hope it will be helpfull





Another authentic variation of "The Tradition of Cloak"

Here is another authentic variation of "The Tradition of Cloak" which is related to Safiyya who was another wife of the Prophet (PBUH&HF). Ja'far Ibn Abi Talib narrated:

When the Messenger of Allah noticed that a blessing from Allah was to descent, he told Safiyya (one of his wives): "Call for me! Call for me!" Safiyya said: "Call who, O the Messenger of Allah?" He said: "Call for me my Ahlul-Bayt who are Ali, Fatimah, al-Hasan, and al-Husain." Thus we sent for them and they came to him. Then the Prophet (PBUH&HF) spread his cloak over them, and raised his hand (toward sky) saying: "O Allah! These are my family (Aalee), so bless Muhammad and the family (Aal) of Muhammad." And Allah, to whom belong Might and Majesty, revealed: "Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahlul-Bayt), and purify you a thorough purification (Quran, the last sentence of Verse 33:33)".

Sunni references:

al-Mustadrak by al-Hakim, Chapter of "Understanding (the virtues) of Companions, v3, p148. The author then wrote: "This tradition is authentic (Sahih) based on the criteria of the two Shaikhs (al-Bukhari and Muslim)."

Talkhis of al-Mustadrak, by al-Dhahabi, v3, p148

Usdul Ghabah, by Ibn al-Athir, v3, p33

The testimony of three wives of the Prophet (Aisha, Umm Salama, and Safiyya) leaves us no room but to believe that the Ahlul-Bayt at the time of the Prophet were no more than five individuals: Prophet Muhammad, Lady Fatimah, Imam Ali, al-Hasan, and al-Husain (Peace be upon them all).

al-Tabari, Ibn Kathir, al-Hakim, and al-Tahawi have quoted from Sa'd Ibn Abi Waqqas that:

At the time of the revelation of the verse, the Holy Prophet called Ali along with his two sons and Fatimah and accommodated them under his own cloak and said: 'O Lord! These are the members of my family'.

Sunni references:

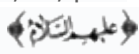
Tafsir al-Kabir, by Ibn Jarir al-Tabari, v22, p7

Tafsir Ibn Kathir, v3, p485

al-Mustadrak, by al-Hakim, v3, p147

Mushkil al-Athar, by al-Tahawi, v1, p336; v2, p33

History of al-Tabari, Arabic version, v5, p31

Ali Ibn al-Husain, Zain al-Abideen 

While commenting on the verse 33:33, al-Tabari, Ibn Kathir and al-Suyuti have stated in their exegesis: Ali Ibn Husain said to a Syrian: "Have you read this verse in Surah al-Ahzab, O people of the House! Allah intends to keep you pure from blemish and to purify you with a thorough purification (Quran 33:33)?" The Syrian said: "Does this verse pertain to you?" The Imam replied: "Yes, it pertains to us."

Sunni references:

Tafsir al-Kabir, by Ibn Jarir al-Tabari, v22, p7

Tafsir Ibn Kathir, v3, p486

Tafsir al-Durr al-Manthoor, by al-Hafidh al-Suyuti, v5, p199

al-Kharazmi has quoted this very narration in his Maqtal in the following words:



إِنَّمَا رَبُّكَ اللَّهُ بِمَا لَبِيتُمْ عَنْكُمْ الرَّسُولَ الْإِنَّمَالِ الْبَيْتِ وَبِطَاهِرٍكُمْ بَطَاهِرًا.

When, after the martyrdom of (Imam) al-Husain the grandson of the Holy Prophet, (Imam) Zain al-Abideen and other prisoners belonging to the House of the Holy Prophet were carried to Damascus and stationed in a jail located by the side of the Grand Mosque of Damascus, an old man approached them and said: "Praised be Allah who killed you and annihilated you and relieved the people from your men and provided the Commander of the Faithful (Yazid) with authority over you." Ali Ibn al-Husain said: "O old man! Have you read the Holy Quran?" He replied: "Yes." Then the Imam said: "Have you read the verse: Muhammad! 'Say, I do not ask you of any reward for my preaching except the love of my kinsfolk'?" The old man said: "Yes. I have read it."

The Imam said: "Have you read the verse: 'So give what is due to the near ones, the needy and the wayfarer.' and the verse: 'Know that whatever (income) you gain, one fifth belongs to Allah, the Messenger, his near ones, orphans the needy and the wayfarers, if you believe in Allah and what We revealed to Our servant in the Holy Quran'?" The old man replied: "Yes. I have read them."

The Imam said: "I swear by Allah that the word 'near ones' refers to us and these verses have been revealed about us. (The Imam added): And have you also read this verse in the Holy Quran wherein Allah says: 'O people of the Prophet's House...' (33:33)?" The old man said: "Yes. I have read it". The Imam said: "What is meant by people of the Prophet's House! It is we whom Allah has especially associated with the verse of Tat'hir (purification)."

The old man said: "I ask you by Allah! Are you of the same family?" The Imam replied: "I swear by my grandfather the Prophet of Allah that we are the same people."

The old man was stunned and expressed regret for what he had said. Then he raised his head towards the sky and said: "O Allah! I ask forgiveness for what I have said, and forsake enmity against this family and hate the enemies of the progeny of Muhammad."

Sunni reference: Maqtal al-Husain, by al-Khateeb al-Kharazmi

The incident of Mubahala:

Here I would like to bring another evidence from Sahih Muslim and Sahih al-Tirmidhi that why the wives of the Prophet are not included in Ahlul-Bayt, which is also, by the way, another reason for the

superiority of Ali عليه السلام for the position of leadership after the Prophet (PBUH&HF). The following incident is related to the event of "Mubahala" (which means imprecation, or invoking the curse of Allah upon the liar), which took place in the 9th-10th year of Hijrah. In that year a delegation consisting of 14 Christian priests came from Najran to meet the Prophet (PBUH&HF). When they met the Prophet they

asked him what is his opinion about Jesus عليه السلام. The Messenger of Allah (PBUH&HF) said: "You may take rest today and you will receive the reply afterwards." The next day, 3 verses of Quran (3:59-61) about Jesus were revealed. When Christians did not accept the words of Allah, The Prophet recited the last revealed verse:

But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons, and our women and your women, and our selves and your selves; then let us be earnest in prayer and invoke the curse of Allah upon the liars. (Quran 3:61).

In this way, the Prophet (PBUH&HF) challenged the Christians. The next day the Christian priests came out on one side of the field. Also on the other side, the Prophet came out of his house carrying al-Husain in his arm with al-Hasan walking along with him while he was holding his hand. Behind him was Fatimah

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إِنَّمَا بَرَكَا إِلَٰهَ الْبَنَاتِ عَنْكُمْ الرَّحْمَنُ أَهْلُ الْبَيْتِ وَيُطَهِّرُهُمُ تَطْهِيرًا

al-Zahra, and behind her was Ali, peace be upon them all. When the Christians saw the five pure souls, and how determined the Prophet is in his idea that he put the closest people to him at risk, the Christians were terrified and abstained from the proposed malediction (Mubahala) and submitted to a treaty with the Prophet (PBUH&HF).

al-Suyuti who was a great Sunni scholar, wrote:

In the above verse (3:61), according to what Jabir Ibn Abdillah al-Ansari (the great companion of the Prophet) said, the word "sons" refers to al-Hasan and al-Husain, the word "women" refers to Fatimah, and the word "our selves" refer to the Prophet and Ali. Thus Ali is referred as "the self" of the Prophet (Nafs of the Prophet).

Reference: al-Durr al-Manthoor by al-Hafidh Jalaluddin al-Suyuti, v2, p38

It follows that just as it is unlawful to seek to be superior to the Prophet, similarly it is unlawful to supersede Ali (who is the "self" of the Prophet according to the words of Allah). Any one who presumed to supersede Ali, was, in essence, presumed to supersede the Prophet! This is another Quranic proof for the right of Imam Ali as the immediate successor of the Prophet (PBUH&HF).

Muslim and al-Tirmidhi both confirm the above incident, and recorded the following tradition in their authentic collections of traditions:

Narrated Sa'd Ibn Abi Waqqas:

...And when the verse 3:61 was revealed, the Prophet called Ali, Fatimah, al-Hasan, and al-Husain. Then the Prophet said: "O Lord! These are my family members (Ahli)."

Sunni references:

Sahih Muslim, Chapter of virtues of companions, section of virtues of Ali, 1980 Edition Pub. in Saudi Arabia, Arabic version, v4, p1871, the end of tradition #32.

Sahih al-Tirmidhi, v5, p654

al-Mustadrak, by al-Hakim, v3, p150, who said this tradition is authentic based on the criteria set by two Shaikhs, al-Bukhari and Muslim.

Dhakha'ir al-Uqba, by Muhibbuddin al-Tabari, p25

The point, here, is that the Messenger of Allah (PBUH&HF) did not bring any of his wives to the field of "Mubahala", and according to above tradition, he used the word "Ahl" (family) ONLY for the above-mentioned individuals (i.e., Imam Ali, Fatimah, al-Hasan, and al-Husain).

Some Sunni scholars have narrated that on the day of consultation for appointing the ruler after the

death of Umar, Imam Ali  argued with the members of Shura reminding them his rights to the Caliphate, and one of his reasons was the incident of Mubahala:

On the day of consultation, Ali argued with the committee members saying: "I adjure you in the name of Allah, is there anyone amongst you closer in relationship to the Messenger of Allah than me? Is there any other man whom the Prophet made him 'his (own) soul' (Nafs), and that he made his children 'his (own) children', and his women 'his (own) women'?" They replied: "No, by God!"

Sunni reference:

al-Darqunti, as per:

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p239

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It is also narrated that:

The Prophet (PBUH&HF) said: "Verily, Allah, to whom belong Might and Majesty, has placed the progeny of each prophet into his backbone (Sulb), and He, Exalted, has placed my progeny into the backbone of Ali Ibn Abi Talib."

Sunni references:

al-Tabarani

Abul-Khair al-Haakimi, on the authority of al-Abbas

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p239

al-Kunooz al-Mataalib

In another Sunni commentary of Quran, it is narrated on the authority of Abdullah Ibn Umar that:

The Messenger of Allah (PBUH&HF) said: "Had there been any soul on the whole earth better than Ali, Fatimah, al-Hasan and al-Husain, Allah would have commanded me to take them along with me to Mubahala. But as they were superior in dignity and respect to all human beings, Allah confined His choice on them only for participation in Mubahala."

Sunni reference: Tafsir al-Baidhawi, under the commentary of Verse 3:61

Concluding, the event of Mubahala between the Prophet (PBUH&HF) the Christians was significant in many aspects, among them are:

1.

It proved to be a lesson for all the Christians of Arabia who no longer dared any confrontation with the Holy Prophet (PBUH&HF).

2.

The invitation of "Mubahala" (literally meaning cursing each other) was directed by Allah and it was in compliance with His Command that the Holy Prophet and his Ahlul-Bayt along with him to the field of Mubahala. This serves to show how affairs pertaining to prophethood and Islam are determined by the Will of Allah; allowing no margin of interference from the common people (Ummah). (The matter of Imam Ali's succession after the Prophet should be viewed similarly)

3.

The indispensability of Imam Ali, Lady Fatimah, Imam al-Hasan and Imam al-Husain in the following of the precepts of the Holy Prophet could no longer be disputed.

4.

Notwithstanding their childhood, al-Hasan and al-Husain did nevertheless serve as two active partners of the Holy Prophet on the field of Mubahala. This yields the conclusion that age is no criteria for the greatness of those infallible souls.

5.

That the Holy Prophet's act of having preferred a few obviously elevates their status above all others.



إِنَّمَا بُرِّبْنَا بِاللَّهِ أَبْنَاءَهُ عَنِكَمُ الرَّحْمَنُ أَهْلُ الْبَيْتِ وَيُطَهِّرُهُمُ تَطْهِيرًا.

6.

Traditions from the Prophet with regards to this event clearly indicates who the Ahlul-Bayt are.

7.

Imam Ali  has been mentioned as the 'Self' of the Prophet (PBUH&HF) according to the revelation of Allah, and is, in fact, superior to all others with regard to the matter of succession.

Some of you respected readers might ask: Is It Just Blood Relationship?

It is narrated that:

The Messenger of Allah said: "Any relation will end on the day of Judgment except my relation. And the root (identification) of every one is his father, except the progeny of Fatimah, since I am their father and their root (identification)."

Sunni references:

Ibn al-Jawzi, al-Bayhaqi, and al-Darqunti, al-Dhahabi on the authorities of Umar Ibn al-Khattab, Ibn Abbas, Ibn Zubair, and Ibn Umar.

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p239

Similar tradition has been narrated by Abu Ya'la, al-Tabarani on the authority of Fatimah  and Ibn Umar

The above precious tradition proves that, blood relationship is of little value in Islam and it will soon melt away when the day of Judgment appears. But what makes the relationship of the Prophet and his Ahlul-Bayt different than others is the qualifications and spiritual purity that they have besides their pure gene (which is also necessary).

It is worth mentioning that Lady Fatimah  is the only surviving child of the Messenger of Allah (PBUH&HF) who left progeny for him. All other children of the Prophet died in their early ages, without being able to leave an issue behind themselves. The infidels of Hijaz (Arabia) used to dishonor the Prophet by saying that he does not have a son to preserve his generation. For that reason, Allah revealed the Chapter of "al-Kawthar":

"Lo! We have given you Abundance (i.e., a long-standing pure progeny). So pray unto your Lord, and sacrifice. Lo! It is your insulter (and not you) who is without progeny." (Quran, Chapter 108).

In the above Chapter, Allah refers to Fatimah al-Zahra as Abundance who brings for the Prophet a sanctified progeny. Again, by progeny we do not mean all those whose ancestor are the Prophet (PBUH&HF). We rather mean those among his descendants who have been thoroughly purified by Allah, and the history and the Hadith can not count more than 14 of them (including the Prophet). Here I would like to quote another interesting tradition from Sahih Muslim, in which another famous companion of the Prophet (PBUH&HF) swears in the name of Allah that wives of the Prophet are NOT included in his Ahlul-Bayt. The tradition explains the reasoning of this companion and his justification. Here is the tradition recorded in Sahih Muslim:

Narrated Yazid Ibn Hayyan:

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إِنَّمَا بَرِيءٌ بِاللَّهِ لِبَنَاتِهِ عَنْكُمْ الرَّجْسُ أَهْلُ الْبَيْتِ وَيُطَهَّرُهُمُ بَطْهِيْرًا.

We went to Zaid Ibn Arqam and said to him: You have found goodness (for you had the honor) to live in the company of the Prophet (PBUH&HF) and offered prayer behind him, and the rest of the Hadith is the same (as 3 traditions before) but the Prophet said: "Behold, for I am leaving amongst you two weighty things, one of them is the Book of Allah...", and in this (Hadith) these words are also found: We said: "Who are his Ahlul-Bayt (that the Prophet was referring to)? Are they his wives?" Thereupon Zaid said: "No, by Allah! A woman lives with a man (as his wife) for a while; he then divorces her and she goes back to her parents and her people. The Ahlul-Bayt of the Prophet are his lineage and his descendants (those who come from his blood) for whom the acceptance of charity (Sadaqah) is prohibited."

Reference:

Sahih Muslim, Chapter of virtues of companions, section of the virtues of Ali, 1980 Edition Pub. in Saudi Arabia, Arabic version, v4, p1874, Tradition #37

For the English version of Sahih Muslim, please see Chapter CMXCVI,

Tradition #5923





Why School of Ahlul-Bayt?

Why School of Ahlul-Bayt?

The purpose of this article is merely to demonstrate that Shia views about the special importance and the leadership of Ahlul-Bayt do not come out of the blue. In this way, I hope to contribute to better understanding among Muslims and hence help to reduce some people's hostility against the followers of the Members of the House of the Prophet (PBUH&HF). The majority of the Muslims are unable to produce any argument to show which of their four different jurists is the best. It is impossible to follow all of them, and therefore, before one can say that it is "compulsory" to follow them, one has to prove which one must be followed. We have pondered over the arguments of the Hanafis, the Shafi'is, the Malikis and the Hanbalis with the eyes of a seeker of truth and we have searched far and wide, but we have found no answer to this, except they were all acclaimed as very great jurists and honest and just men. But you are fully aware that jurist's capacity, honesty, justice and greatness are not monopoly of these four persons only. Then, how can it be "compulsory" to follow them only?

We do not think that anyone can hold that these four Imams are in any way better than our Imams, the pure and holy descendants of the Prophet (PBUH&HF), the Ark of Salvation, the Gate of Repentance, through whom we can attain protection against disagreement in religious matters; for they are the emblems of guidance, and the leaders towards the straight path.

But, after the demise of the Holy Prophet (PBUH&HF), politics began to play its part in the affairs of religion and you know what took place in the heart of Islam as a result. During all these periods of trials, the Shia continued to hold fast to Quran and the Imams of Ahlul-Bayt whom the Holy Prophet left among us as the two most weighty things (al-Thaqalain). There have been some extremists sects (al-Ghulat) which appeared every now and then in course of the history of Islam; nonetheless, the main body of the Shia have never deviated from this path since the time of Imam Ali and Fatimah (peace be upon them) up to the present day.

The Shia existed when Ash'ari and all the four Sunni Imams were unborn and unheard of. Up to the first three generations since the Holy Prophet's time, Ash'ari and the Sunni Imams were unknown. Ash'ari was born in 270 AH and died in 320 AH; Ibn Hanbal was born in 164 AH and died in 241 AH; Shafi'i was born in 150 AH and died in 204 AH; Malik was born in 95 AH and died in 169 AH; Abu Hanifa was born in 80 AH and died in 150 AH. The Shia, on the other hand, follow the path of Ahlul-Bayt which include Imam Ali, Fatimah, al-Hasan and al-Husain (peace be upon them all) who were all contemporaries of the Holy Prophet (PBUH&HF) and raised in his House. As far as the knowledge of the Imams of Ahlul-Bayt is

concerned, it is sufficient to say that Imam Ja'far al-Sadiq عليه السلام was the teacher of the two Sunni Imams, i.e., Abu Hanifa al-Nu'man, and Malik Ibn Anas. Abu Hanifa said: "Except for the two years Nu'man would have starved," referring to the two years he had benefited from the knowledge of Imam Ja'far al-Sadiq عليه السلام. Malik also confessed straightforwardly that he had not met anyone learned in Islamic Jurisprudence better than Imam Ja'far al-Sadiq عليه السلام.

The Abbasid Caliph, al-Mansoor, commanded Abu Hanifa to prepare for Imam Ja'far al-

Sadiq عليه السلام a number of hard questions concerning the Islamic Law and to ask the Imam those questions in the presence of al-Mansoor. Abu Hanifa prepared forty difficult questions and asked Imam Ja'far about them in al-Mansoor's presence. The Imam not only answered all the questions but also informed about the opinions of the Iraqi as well as the Hijazi Scholars. Abu Hanifa commented on this episode saying:

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"Certainly, the most knowledgeable among people is the most knowledgeable of their different opinions."

Sunni reference:

Shaikh Muhammad Abu Zahrah in his book "al-Imam al-Sadiq", p27

Abu Hanifa described his feelings (when he entered the palace of al-Mansoor and found Imam Ja'far al-

Sadiq عليه السلام sitting with him) by saying:

"When I saw Imam Ja'far, I felt his personality commands more respect than that of the Caliph himself. Yet the Caliph was ruling the Muslim World, and Imam Ja'far was a private citizen."

Sunni reference:

Shaikh Muhammad Abu Zahrah in his book "al-Imam al-Sadiq", p27

Malik (the other Sunni Imam) said:

"I used to come to Ja'far Ibn Muhammad عليه السلام and went to him for a long time. Whenever I visited him, I found him praying, fasting, or reading the Quran. Whenever he reported a statement of the Messenger of God, he was with ablution. He was a distinguished worshipper who was unconcerned with the material world. He was of the God fearing people."

Sunni reference:

Shaikh Muhammad Abu Zahrah in his book "al-Imam al-Sadiq", p66

Shaikh Muhammad Abu Zahrah who was one of the outstanding Sunni contemporary Scholars said:

"The Muslim Scholars of various Islamic Schools never agreed unanimously on a matter as much as they agree on the knowledge of Imam Ja'far and his virtue. The Sunni Imams who lived during his time were his students. Malik was one of them and those who were as contemporary as Malik such as Sufyan al-Thouri and many others. Abu Hanifa also was his student in spite of their being close in age, and he considered Imam Ja'far the most knowledgeable in the Muslim World."

Sunni reference:

Shaikh Muhammad Abu Zahrah in his book "al-Imam al-Sadiq", p66

The ties of unity and fraternity can be strengthened and disagreement ended if all Muslims agree that to follow the Ahlul-Bayt is a must. In fact many grand Sunni scholars have acknowledged the Shia school as one of the richest Islamic schools for they very reason that the knowledge of the Shia school of thought is derived from the Ahlul-Bayt of the Prophet (PBUH&HF) whose supreme knowledge and purity are confirmed in Quran. These Sunni scholars have even issued Fatwa that the Sunnis are allowed to follow the Twelver Shi'ite Jurisprudence. Among these grand scholars are Shaikh Mahmood Shaltoot, the head of al-Azhar University (in 1950's and 60's).

Moreover, disagreement between the various schools of Sunni thought is by no means less than the lack of conformity between the Shia and the Sunnis. A large number of writings of scholars of both sides will bear this out.

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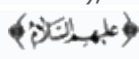




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Moreover, disagreement between the various schools of Sunni thought is by no means less than the lack of conformity between the Shia and the Sunnis. A large number of writings of scholars of both sides will bear this out.

The Messenger of Allah said:

"Whosoever wishes to live and die like me and enter that heaven (after death), which my lord has promised me, namely, the ever lasting heaven should acknowledge Ali  as his patron after me, and after him he should acknowledge the sons of Ali, because they are the people who will never leave you outside the door of guidance nor will they let you enter the door of misguidance."

Sunni references:

Kanz al-Ummal, by al-Muttaqi al-Hindi, v6, p155, Tradition #2578

Also abridged Kanz al-Ummal on the margin of Musnad of Ahmad Ibn Hanbal v5, p32

Again the significance of leadership of Ahlul-Bayt has been confirmed by the following beautiful analogy of the messenger of Allah:

The Messenger of Allah said: "Regard the Ahlul-Bayt among you as the head to the body, or the eyes to the face, for the face is only guided by the eyes."

Sunni references:

Is'af al-Raghibeen, by al-Saban

al-Sharaf al-Mua'abbad, by Shaikh Yusuf al-Nabahani, p31, by more than one authority

Also:

The Messenger of Allah said: "My Ahlul-Bayt are the protected place of refuge about the dispute in religion." (Mustadrak Hakim)

These traditions, therefore, leave no room for any doubt. There can be no other way except to follow the Ahlul-Bayt and give up all opposition to them.

The Messenger of Allah said: "Acknowledgment of Aale-Muhammad (the family of Muhammad) means salvation from the fire, and love for them is a passport for crossing the bridge of the Siraat, and obedience to them is a protection from divine wrath."

Sunni references:

Kitab al-Shafa, by Qadhi 'Ayadh, published in 1328 AH, v2, p40

Yanabi al-Mawaddah, al-Qundoozi al-Hanafi, section 65, p370

Therefore the reason we have adopted the faith of the Ahlul-Bayt to the exclusion of all others is that Allah himself has given preference to them only. It is sufficient to quote the poem of al-Shafi'i (one of the Sunni Imams) about Ahlul-Bayt which goes as follows:

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إِنَّمَا رَبُّكَ اللَّهُ بِمَا هَبَ عَنْكَ الرَّسُولُ أَهْلُ الْبَيْتِ وَبِطَلْحٍ وَبِطَاهِرٍ.

Members of the House of the Prophet, your love is a Divine duty on mankind. God revealed it in His Quran. It is enough among your great privileges that whoever does not bless you, his prayer is void. If the love of the members of the House of the Prophet is Rafdh (rejection), let mankind and the Jinns testify that I am a Rafidhi (rejector).

The above poem of Shafi'i are too well known among the Arabic speaking people to require any reference. But for the benefit of those who insist on reference see:

Tafsir al-Kabir, by Fakhr al-Din al-Razi, v27, p166, under the commentary of verse 42:23 of Quran. al-Sawa'iq al-Muhriqah, by Ibn Hajar, p88, in connection with the verse 33:33 of Quran.

Brother/Sister in our prayers, and I am sure that in your prayers also, we say:

"I declare that Muhammad is the servant of God and His Messenger. O Lord, send Your blessings upon Muhammad and his family"

al-Hakim traditions

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al-Hakim has many other traditions about necessity of following Ahlul-Bayt, among which is the following tradition. This tradition is also narrated by many other Sunni scholars and is known as the "Tradition of the Ship" in which the Prophet (PBUH&HF) stated:

"Behold! My Ahlul-Bayt are like the Ark of Noah. Whoever embarked in it was SAVED, and whoever turned away from it was PERISHED."

Sunni references:

al-Mustadrak, by al-Hakim, v2, p343, v3, pp 150-151 on the authority of Abu Dhar. al-Hakim said this tradition is authentic (Sahih).

Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p786

Tafsir al-Kabir, by Fakhr al-Razi, under the commentary of verse 42:23, Part 27, p167

al-Bazzar, on the authority of Ibn Abbas and Ibn Zubair with the wording "drowned" instead of "perished".

al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, Ch. 11, section 1, p234 under Verse 8:33. Also in section 2, p282. He said this Hadith has been transmitted via numerous authorities.

Tarikh al-Khulafaa and Jami' al-Saghir, by al-Suyuti

al-Kabir, by al-Tabarani, v3, pp 37,38

al-Saghir, by al-Tabarani, v2, p22

Hilyatul Awliyaa, by Abu Nu'aym, v4, p306

al-Kuna wal Asmaa, by al-Dulabi, v1, p76

Yanabi al-Mawaddah, by al-Qundoozi al-Hanafi, pp 30,370

Is'af al-Raghibeen, by al-Saban

The above tradition gives evidence to the fact that those who adopt the school of Ahlul-Bayt and follow them, shall be saved from the punishment of Hell, while those who run away from them shall meet with the fate of the one who tried to save his life by climbing up the mountain, with the only difference that whereas he (Noah's renegade son) was drowned in water, but these people will be drowned the fire of Hell. The following tradition also confirms it:

The Prophet (PBUH&HF) said about Ahlul-Bayt:

"Do not be ahead of them for you will perish, do not turn away from them for you will perish, and do not try to teach them since they know more than you do!"

Sunni references:

al-Durr al-Manthoor, by al-Suyuti, v2, p60

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p230, quoted from al-Tabarani, also in section 2, p342

Usdul Ghabah, by Ibn al-Athir, v3, p137

Yanabi' al-Mawaddah, by al-Qundoozi al-Hanafi, p41, and P335

Kanz al-Ummal, by al-Muttaqi al-Hindi, v1, p168

Majma' al-Zawa'id, by al-Haythami, v9, p163

Aqabat al-Anwar, v1, p184

A'alam al-Wara, pp 132-133

Tadhkirat al-Khawas al-Ummah, SibT Ibn al-Jawzi al-Hanafi, pp 28-33

al-Sirah al-Halabiyyah, by Noor al-Din al-Halabi, v3, p273





The Messenger of Allah (PBUH&HF) said: "My Ahlul-Bayt are like the Gate of Repentance of the Children of Israel; whoever entered therein was forgiven."

Sunni References:

Majma' al-Zawa'id, by al-Haythami, v9, p168

al-Awsat, by al-Tabarani, Tradition #18

Arba'in, by al-Nabahani, p216

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, pp 230,234

Another fairly similar tradition was recorded by al-Darqunti as well as Ibn Hajar in his al-Sawa'iq al-Muhriqah, Ch. 9, section 2, p193 where the Prophet (PBUH&HF) said: "Ali is the Gate of Repentance, whoever entered therein was a believer and whoever went out was an unbeliever."

The above tradition was in connection with verses 2:58 and 7:161 of Quran which describe the Gate of Repentance of Bani Israel. Those of companions of Moses who did not enter the Gate of the Repentance were lost in the desert for forty years, while those who did not enter the ark of Noah were drowned. Ibn Hajar concludes that:

"The analogy of the Ark of Noah signifies that those who love and honor the Ahlul-Bayt and derive from their guidance will be rescued from the darkness of opposition, and those who will turn against them will be drowned in the sea of ingratitude and will perish in the desert of insubordination and rebellion."

Sunni reference: al-Sawa'iq al-Muhriqah, by Ibn Hajar, p91





Sunan Abi Dawood chapter on al-Mahdi (atf).

[Sunan Abi Dawood](#) which is from one of the Sahih books of the Sunnis has a whole chapter on al-Mahdi (atf).

“

The Promised Deliverer (Kitab Al-Mahdi)

Book 36, Number 4266:

Narrated Jabir ibn Samurah:

The Prophet (peace_be_upon_him) said: The religion will continue to be established till there are twelve caliphs over you, and the whole community will agree on each of them. I then heard from the Prophet (peace_be_upon_him) some remarks which I could not understand. I asked my father: What is he saying: He said: all of them will belong to Quraysh.

Book 36, Number 4269:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace_be_upon_him) said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine.

Book 36, Number 4270:

Narrated Ali ibn AbuTalib:

The Prophet (peace_be_upon_him) said: If only one day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it has been filled with oppression.

Book 36, Number 4271:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace_be_upon_him) said: The Mahdi will be of my family, of the descendants of Fatimah. Abdullah ibn Ja'far said: I heard AbulMalih praising Ali ibn Nufayl and describing his good qualities.

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Book 36, Number 4272:

Narrated AbuSa'id al-Khudri:

The Prophet (peace_be_upon_him) said: The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.

Book 36, Number 4273:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace_be_upon_him) said: Disagreement will occur at the death of a caliph and a man of the people of Medina will come flying forth to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Medina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam.

Then there will arise a man of Quraysh whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet (peace_be_upon_him) and establish Islam on Earth. He will remain seven years, then die, and the Muslims will pray over him.

Book 36, Number 4276A:

Narrated Ali ibn AbuTalib:

Abulshaq told that Ali looked at his son al-Hasan and said: This son of mine is a sayyid (chief) as named by the Prophet (peace_be_upon_him), and from his loins will come forth a man who will be called by the name of your Prophet (peace_be_upon_him) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice.

Book 36, Number 4277:

Narrated Ali ibn AbuTalib:

The Prophet (peace_be_upon_him) said: A man called al-Harith ibn Harrath will come forth from Ma Wara an-Nahr. His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family as Quraysh consolidated them for the Apostle of Allah (peace_be_upon_him). Every believer must help him, or he said: respond to his sermons.





IMAM AL MAHDI in Sunni Books

IMAM AL MAHDI in Sunni Books

Holy Prophet of Muslims (saaww) said

· "Al-Mahdi sua is one of us, the members of the household (Ahlul-Bayt)."

Sunni reference: Sunan Ibn Majah, V2, Tradition #4085

· The Messenger of Allah said: "Al-Mahdi is one of the children of Fatimah (the Prophet's daughter)."

Sunni reference:

1. Sunan Ibn Majah, V2, Tradition #4086
2. al-Nisa'i and al-Bayhaqi, and others as quoted in:
3. al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p249

The Holliest Prophet (saaww) said:

· "We the children of Abd Al-Mutalib are the Masters of the inhabitants of Heaven: Myself, Hamza ﴿رَضِيَ اللَّهُ عَنْهُ﴾, Ali ﴿عَلَيْهِ السَّلَامُ﴾, Jafar ﴿رَضِيَ اللَّهُ عَنْهُ﴾, Hasan ﴿عَلَيْهِ السَّلَامُ﴾, Hussain ﴿عَلَيْهِ السَّلَامُ﴾, and Al-Mahdi ﴿عَلَيْهِ السَّلَامُ﴾."

Sunni reference:

1. Sunan Ibn Majah, V2, Tradition #4087
 2. al-Mustadrak, by al-Hakim, on the authority of Anas Ibn Malik
 3. al-Daylami
 4. al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p245
- :

"The Mahdi will appear in my Ummah. He will appear for a minimum of 7 or a maximum of 9 years; in that time, my Ummah will experience a bountiful favor like never before. It shall have a great abundance of food, of which it need not save anything, and the wealth at that time is in great quantities, such that if a man asks the Mahdi to give him some, and the Mahdi ﴿عَلَيْهِ السَّلَامُ﴾ will say: Here! Take!"

Sunni reference: Sunan Ibn Majah, V2, Tradition #5083

The Holiest Prophet (saaww) said:

· "We (I and my family) are members of a household that Allah (SWT) has chosen for them the life of the Hereafter over the life of this world; and the members of my household (Ahlul-Bayt) shall suffer a great affliction and they shall be forcefully expelled from their homes after my death; then there will come people from the East carrying black flags, and they will ask for some good to be given to them, but they shall be refused service; as such, they will wage war and emerge victorious, and will be offered that which they desired in the first place, but they will refuse to accept it, until a man from my family (Ahlul-Bayt) appears to fill the Earth with justice as it has been filled with corruption. So whoever reaches that

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(time) ought to come to them even if crawling on the ice/snow."

Sunni reference:

1. Sunan Ibn Majah, V2, Tradition #4082,
2. The History Tabari (Tareekh Tabari)
3. al-Sawa'iq al-Muhriqah, by Ibn Hajar, Ch. 11, section 1, pp 250-251

In Sahih Muslim, in the Chapter of al-Fitan, there are some interesting traditions on what will happen in the last days of the world. Two of them are quoted below:

· Abu Nadra reported: We were with the company of Jabir Ibn Abdillah... Jabir Ibn Abdillah kept quite for a while and then reported Allah's Messenger (may peace be upon him) having said: "There would be a Caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it." I said to Abu Nadra and Abu al-Ala: Do you mean Umar Ibn Abd al-Aziz? They said: NO, (he would be Imam Mahdi).

Sunni References:

1. Sahih Muslim, English version, v4, chapter MCCV, p1508, Tradition #6961
2. Sahih Muslim, Arabic version, Kitab al-Fitan, v4, p2234, Tradition #6

It is also narrated that the Holiest Prophet s.a.a.w.w said:

· "In the end of the time, my Ummah will undergo very hard affliction like never before, so that man can not find any way out. Then Allah will appear a person from my progeny, that is my Ahlul-Bayt, who will fill the earth with justice as it was filled with injustice. The inhabitants of the earth and the inhabitants of the heaven love him. The sky will bring down its water everywhere and the earth will bring all what it can offer and will become green all over."

Sunni references:

1. al-Sahih fi al-Hadith, by al-Hakim, as quoted in:
2. al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p250

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Sunni references:

1. al-Sahih fi al-Hadith, by al-Hakim, as quoted in:
2. al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p250

The Last Messenger of Allah saaww said:

· "The world will not perish until a man among the Arabs appears whose name matches my name."

Sunni reference: Sahih Tirmidhi, V9, P74

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The Last Holy Messenger of Allah, saaww said:

· "Mahdi from my family will bring about a revolution and will fill the world with justice and equity before which it was filled up with injustice and inequity."

Sunni references:

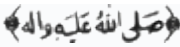
1. Musnad Ahmad Ibn Hanbal, V1, P84
2. Jami'us Sagheer, by al-Suyuti, PP 2,160
3. al-Urful Vardi, by al-Suyuti, P2
4. Kanzul Ummal, V7 P186
5. Aqd al-Durar Fi Akhbaar al-Mahdi al-Muntazir, V12, Chapter 1,
6. al-Bayan fi Akhbar Sahib al-Zaman, By Ganji Shafi'i, Chapter 12
7. al-Fusool al-Muhimmah, by Ibn Sabbagh Maliki, Chapter 12
8. Arjahul Matalib, by Ubaidallah Hindi hanafi, P380
9. Muqaddimah, by Ibn Khaldoon, P266

One of the four Imams of Ahle Sunnah, Imam Ahmad Ibn Hanbal narrated that the Prophet (saaww) said: "Allah will bring out from concealment Mahdi from my Family and Progeny before the Day of Judgement, even if only one day were to remain in the life of the world, and he will spread on this earth justice and equity and eradicate tyranny and oppression."

Sunni reference:

Musnad Ahmad Ibn Hanbal, v1, p99

A close version has also been narrated in Sunan Abu Dawud, English version, Ch. 36, Tradition #4270 narrated from Ali Ibn Abi Talib .

Ibn Majah in his Sunan quotes Mohammad Ibn Hanafiyyah and Imam Ali saying that the Holy Prophet  said: "Mahdi is from our Ahlul-Bayt, no doubt Allah will enforce his appearance within a night (i.e., his coming is very unpredictable and is very sudden)."

Sunni reference:

Sunan Ibn Majah, V2, P269

Ahmad Ibn Hanbal, as quoted in:

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p250





IMAM MEHDI (a): THE END TIMES CALIPH

IMAM MEHDI (a): THE END TIMES CALIPH

As a Sunni Muslim growing up, I knew nothing of Imam Mehdi. He was never talked about, despite being raised in a religious, pious family and surrounding. This, though, is not the fault of my parents or teachers - Sunni Muslims generally just do not talk about Imam Mehdi. The first time I had heard his name was when I had learned more about Shi'ah Islam, and through that journey for knowledge, I had learned the three major opinions of Imam Mehdi.

#1. Skepticism

About 86% of the world's Muslims fall into the mainstream Sunni sect. From personal experience as a former Sunni Muslim, I had realized that most of my brothers and sisters had either known nothing about the Mehdi, or they were not sure of his existence. Till today, my family has no formal belief regarding his existence. Many scholars and sheiks of the sect have even refused to talk about him.

#2. An End-Times Muslim reviver

The Sunni, Sufi, and other Muslims who do believe in some form of an Imam Mehdi find their beliefs in hadith books such as Tirmidhi and Sunan Abu Dawud. The overall message portrayed in these books is that the Mehdi is simply a Muslim who will be born in the end times, and will rule among the Muslims at the time of the Anti-Christ and the return of the Messiah Jesus (a).

#3. The 12th Imam

The opinion held by the Twelver Shi'ah is that Imam Mehdi (a) was born in 869 CE, and was the son of the 11th Imam, Hassan al-Askari (a). Shortly after the death of his father, the Mehdi had gone into occultation - where he was hidden from public view - but he had kept in contact with four deputies, who had relayed his messages. A few days before the final deputy had died, the Imam had gone into his major occultation, where he is in contact with no human being, until God pleases.

In my transition of beliefs, I had gone through all three of these beliefs: first starting off with disbelief in the Mehdi, followed by a partial belief, a full belief in the Mehdi as simply a reviver, and finally as the 12th Imam.

EVIDENCES OF IMAM AL-MEHDI (A)

I would first like to clear up who the Mehdi is. He is NOT the Messiah. The Messiah is Jesus (a) and only Jesus. The Mehdi is simply a figure who will unite Muslims in the end times, fight against the Anti-Christ, and finally establish a peaceful Islamic rule with the Messiah Jesus (a) in the end times. A utopia.

The Mehdi is also the Muslim Caliph today, in a period where Muslims have no leadership, no government, and no guidance. He has been hidden away until we as an Ummah are ready for his return, and when God had decided his reappearance.

IT IS A POPULAR MISCONCEPTION in which some say the Mehdi was not mentioned in the Sahih Books

MUHAMMAD...AND HIS FAMILY..By Sameer Esmail



إِنَّمَا بَرِيءُ اللَّهِ لِبَنَاتِهِ عَنكُمْ الرَّحْمَنُ أَهْلُ الْبَيْتِ وَيُطَهِّرُهُمُ وَيُطَهِّرُهُمُ.

(Bukhari and Muslim). I will narrate hadiths from Sahih books first.

Sahih Bukhari V4 Tradition #658

"What would be your situation if the Son of Marry (i.e. Jesus) descends upon you and your Imam is among you?" – Prophet Muhammed

What needs to be noted is that this translation is not found in the English translation of the hadith. What you do find instead of the words "your Imam is among you" are the words "he will judge people by the law of the Qur'an and not the law of the Gospel". This is simply a mistranslation, because the Arabic text of this hadith clearly says "Wa Imamakum minkum?" which means "And your Imam is with you". Don't take my word for it, check the source yourself, and you will see what I am speaking the truth.

As a side note, anyone who studies comparative religion, the Bible and the Qur'an, would know that the Injeel and Gospel does not have a Law. Jesus (a) followed the Law of the Torah and did not bring down a new Law like Moses (a) or Muhammed ﷺ.

So, what this hadith indicates is that when Jesus (a) returns, he return when our Imam (literally means "leader") is among us. This means the Muslims will have a leader at the end times. But this hadith isn't sufficient to prove that such a leader will be a Caliph, and that this person is Imam Mehdi so let us take a look at more hadiths.

Sahih Muslim, Kitab al Imara, Hadith 4477

"The Caliphate will not end until there have been 12 Caliphs among them... All of them will be from Quraysh." – Prophet Muhammed

This hadith and many others like it in the Sahih books confirm a Caliphate of 12 successive Caliphs. There have, of course, been dozens of what Sunni Muslims call "Caliphs" from different branches of the Islamic rule, including the 4 Rashidun (Abu Bakr, Umar, Uthman, and Ali), Hassan ibn Ali, 14 Umayyad Caliphs, and 37 Abbaside Caliphs. That's a total of 52 if you don't want to include the 10 Imams of Ahlul-Bayt who have not ruled. So how is it that the Prophet Muhammed ﷺ prophesied 12 successors after him, when in fact there were 52? Which Caliphs would you miscount? What authority will you go by and what methods will you use?

The only real solution to this conundrum is to accept the 12 consistent successors in the family of the Prophet. After all, the Prophet Muhammed ﷺ did appoint Imam Ali (a) as the Master of the believers in his farewell pilgrimage, and many Sunni Muslim sources confirm that Imam Mehdi will be from the family of the Prophet ﷺ and will rule as a Caliph in the end times.

But the evidence I have provided really is not enough to prove the Mehdi undoubtedly. What we have covered so far is that there has only really been 12 Caliphs, and that there will be an Imam in the end times. How could we prove that this Imam will actually rule over the Ummah like the prophecies state? What if the Caliphate is gone for good?

MUHAMMAD...AND HIS FAMILY.. By Sameer Esmail





Sahih Muslim, Kitab al Fitan, Tradition #67

"There would be a Caliph in the last period of my Ummah who would freely give handfuls of wealth to the people without counting it" – Prophet Muhammed ﷺ

As the hadith clearly transpires, there will be a Caliph in the end times. This means the Muslim Caliphate will see a return, and we will have a leader of the Ummah once God wills it.

Sahih Muslim, part 2, p 193

"A group from my Ummah will fight for truth till near the Day of Judgment when Jesus, son of Mary, will descend and the leader of them (the Muslims) will ask him to lead the prayer, but Jesus declines, saying "No, verily among you God has made leaders for others and He has bestowed his bounty upon them".

At the time of the return of the Messiah Jesus (a) where he will be finishing and fulfilling his duty as the Messiah, he will appear to this Leader. The Leader will ask Jesus (a) to lead the prayer, but Jesus (a) insists that God has made this individual and others as leaders from among the Ummah and God has bestowed His bounty on them. The leaders that Jesus (a) talks about in this hadith are of course the righteous 12 Caliphs mentioned in the other hadith, because logically, God would not shower his bounties on corrupt leaders.

So far we have gathered, using ONLY Sahih sources:

- The Prophet ﷺ had prophesied 12 Successors
- There will be a Caliph in the end times, and he'd therefore be the last (12th)
- He will come from Quraysh (the tribe of the Prophet)
- He will be an Imam (leader) among us
- He will be around at the time of the return of the Messiah Jesus (a)
- The Messiah Jesus (a) will recognize his authority

These hadiths by themselves confirm the Imam Mehdi as an end-times reviver of the Muslim Ummah. As it stands, the Ummah is in turmoil, and we are facing wars, genocides, ignorance and division – these hadiths confirm, at the very least, that there will be a reestablishment of some form of the Caliphate in the end times.

IMAM MEHDI IN SUNAN AT-TIRMIDHI

Sunan at-Tirmidhi is a compilation of the traditions of the Holy Prophet ﷺ throughout his lifetime. It is regarded by the main body of Sunni Muslims and their scholars as being the third (and sometimes fourth) most authentic compilation of the Prophet's life. It notes many famous Sahih and Hasan hadiths, and is a testament to the coming of the Imam Mehdi (a).

Sunan at-Tirmidhi, v2, p86, v9, pp 74-75

MUHAMMAD...AND HIS FAMILY.. By Sameer Esmail



إِنَّمَا بَرَكَةُ اللَّهِ لِبَيْتِهِ عَزَّمُ الرَّحْمَنُ أَهْلَ الْبَيْتِ وَيُطَهِّرُهُمْ تَطْهِيرًا

“Even if the entire duration of the world’s existence has already been exhausted and only one day is left [before the day of judgment], Allah will expand that day to such a length of time, as to accommodate the kingdom of a person from Ahlul Bayt, who will be called by my name. He will fill out the earth with peace and justice as it will have been full of injustice and tyranny.” – Prophet Muhammed ﷺ

This hadith is also related in Sunan Abu Dawud, and Musnad Ahmed ibn Hanbal, which are both considered to be part of the six major Sunni Muslim hadith compilations. The very narration contains a wealth of incredible information, and is widely related by Muslims of all sects, as it is seen as an authentic hadith. The Prophet ﷺ guarantees that this ruler, who is even named Muhammed and from his Ahlul Bayt (relatives), will establish a peaceful and just kingdom on the earth in the end times, even if only one day remains until the day of judgment. There are two specific interpretations to what is meant by this – either Muhammed ﷺ is simply guaranteeing the kingdom of his progeny in the end times by using the expression “God will expand that day”, or God will literally expand that day before Domsday by means of His ultimate power.

Abdullah ibn Mas’ud narrates a similar hadith of the Prophet Muhammed ﷺ in Tirmidhi, where he is said to have proclaimed **“This world will not come to an end until one person from my progeny rules over the Arabs, and his name will be the same as my name”**.

From the gathered information, we must summarize that:

- This Caliph will definitely rule at the end times, possibly even the last term before the Judgment
- He will come from Ahlul Bayt, the family of the Prophet
- His name will be Muhammed
- He will have a kingdom from among the Arabs (this may signify the Middle East)
- He will fill the earth with justice and peace

NARROWING IT DOWN USING SUNNI MUSLIM SOURCES

Using the above evidences in hadith, it would be impossible to deny this end-times figure. He is clearly mentioned several times by the Prophet Muhammed ﷺ as being a Caliph, who will emerge from Ahlul Bayt and rule in the end times. So far, this description fulfills that of theories #2 and #3 in the beginning of this analysis. How could we know exactly who this Mehdi is?

In this portion, I will be using the famous Sunni Muslim compilations for Sunnah, such as the Sunan Abu Dawud, Sunan ibn Maja, and Musnad Ahmed ibn Hanbal.

Sunan Ibn Maja, v2, Tradition #4085

“The Mehdi is one of us, [from] the Ahlul Bayt” – Prophet Muhammed ﷺ

Sunan Abu Dawud, Chapter 36, Tradition #4271 (narrated by the Prophet’s wife Umm Salama)

MUHAMMAD...AND HIS FAMILY.. By Sameer Esmail



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"The Mehdi will be of my family, of the descendants of Fatima" – Prophet

Muhammed ﷺ

Simply stated: Imam Mehdi will be from the descendants of Fatima (a). This points out that he would also be a descendant of Imam Ali (a), the husband of Fatima (a). Does this not open the possibility that Imam Mehdi may actually be the son of Imam Hassan al Askari (a)?

If so, this must mean Imam Mehdi has already been born. The belief held by the twelver Shi'ah and myself is that the 12th Imam had disappeared shortly after praying the funeral prayer of his father, and had only kept in contact with four individuals, who would then relay his message to the people. Following this period is the period of the major occultation, where Imam Mehdi has been put away from our vision for the time being, and will then "re-emerge", or "re-appear" when God wills, at the end times.

One may ask the question, is this notion of a sudden reappearance supported by any hadiths in the Sunni Muslim sources? The answer is yes:

Musnad Ahmed ibn Hanbal, v1, p 99

"God will bring out from concealment the Mehdi from my family and just before the Day of Judgment..." – Prophet Muhammed

The fact that the hadith says God will bring him "out of concealment" would suggest that God had concealed the Mehdi at one point. It does not say he will be born just before the Day of Judgment, but rather he will be revealed. This very specific wording the Prophet ﷺ had used fits the 12th Imam like a glove. This is what is called an occultation. Of course, the hadith does not need to identify how long the occultation of the Mehdi will be, because only God Himself knows when the Hour is.

Sunan ibn Maja, v2, Tradition #5083

"The Mehdi will appear in my Ummah. He will appear for a minimum of 7 or a maximum of 9 years; at that time, my Ummah will face a bountiful favour like never before. It shall have a great abundance of food, in which it need not save anything, and the wealth at that time is in great quantities, such that if a man asks the Mehdi to give him some, he will say 'Here, take!'". – Prophet Muhammed

The hadith describes just some of the bounties in which God will give the Ummah at the "appearance" of the Mehdi. Shi'i sources claim the 7-9 years will be a period in which the Mehdi will fight to build his kingdom, and will then rule until the Judgment. God knows best.

Some may try and argue that this narrations of the Mehdi being "brought out of concealment" and "appearing" are simply stories of the Shi'ah that have made their way into Sunni Muslim books. I would like to point out that Ahmed ibn Hanbal had died BEFORE the birth of the 12th Imam, and that Ibn Maja had died before the major occultation had taken place. Therefore, these are not Shi'i legends, but rather real Sunni Muslim hadiths that have been passed on for long.



إِنَّمَا بَرَكَةُ اللَّهِ لِبَنَاتِهِ عِنْدَ الرَّحْمَنِ أَهْلُ الْبَيْتِ وَيُطَهَّرُهُمْ بِطَهْرِهِ.

Some people still have a hard time believing that the Mehdi can possibly be hidden till this day. I would like to remind my readers that God managed to hide the people of the Cave for over 300 years in Surat al Cahf, and that He also had hid the Messiah Jesus (a) for almost two thousand years now – as Muslims we believe neither the people of the cave nor Jesus Christ had died, but rather God kept them alive. Similarly, God can conceal the Mehdi for whatever length of time necessary.

Sahih Muslim, Kitab al Imara, Hadith 4476

“The Caliphate will remain among the Quraysh even if only two persons are left on earth” –

Prophet Muhammed ﷺ

Where is the Caliph today? The standard definition of what one would call a Caliphate does not exist today, and yet this prophecy says it will remain, even if only two people are left on the entire earth. This means we have a Caliph today, and by using the hadiths and proofs provided, I can conclude that the Caliph of today is the concealed, awaited and expected Imam Mehdi (a).

THE MEHDI WILL BE:

-Named “Muhammed”

-The 12th Successor/Caliph to the Prophet Muhammed ﷺ

-From Quraysh, more specifically from the Ahlul Bayt, a descendant of Fatima (a)

-Concealed until the End Times

-Our Imam, our Caliph, and our Leader in the End Times

-Recognized by the Messiah Jesus (a)

-Ruling among the Arabs

-Filling the earth with justice and peace

-The Caliph of Today

IN CONCLUSION

Imam Mehdi (a) can therefore be Muhammed al-Qa'im al-Mehdi, the 12th Imam, the son of Imam Hassan al Askari, the 11th Imam. May God guide us all to the truth, may He forgive me if I had made any mistakes, and may He bless the Prophet ﷺ, his family, and his followers until the Day of Judgment.





Parents of Imam Hussain/Abu Abd Allah (pbuh)

In the second (2) year of Hijra, the Prophet's cousin, Imam Ali (pbuh) married the Prophet's daughter Fatima; the Lady of Light (pbuh) in the simplest possible manner. A divine lady like Fatima (pbuh) could not have been the wife of any ordinary man, and more particularly when she was destined to provide the Divine Plan with the godly characters suitable to be the Universal Guides to mankind as a whole. They had four children, Imam Hassan, Imam Hussain, Zainab and Kulthoom. Imam Hussain (pbuh) was born on the 3rd of Shabaan in the fourth (4) year of Hijra. The Holy Prophet (pbuh) came to Fatima (pbuh) and taking the baby in his lap, mysteriously placed his tongue in the mouth of the baby, and the baby began sucking it and thus the Holy child was first fed by the Saliva of the Apostle of God, as the first sustenance of his Holy body in this world. After giving the Holy baby the first feeding by his Saliva, the Holy Prophet (pbuh) said:

“Hussainun minni wa ana minal Hussain (Hussain is of me and I am of Hussain).”

The Holy Prophet (pbuh) loved all his grand children very much. One day, when he was in prostrate (Sajdah) while praying in the mosque, Imam Hussain (pbuh) climbed on his back. The Holy Prophet remained in prostrate until Imam Hussain came down by himself. The Holy Prophet (pbuh) used to carry Imam Hussain (pbuh) and his elder brother Imam Hassan (pbuh) in his arms and declare expansively in front of his companions.

“O God, I love them and love those who love them.”

The Holy Prophet (pbuh) expressed his deeply felt love for Imam Hassan (pbuh) and Imam Hussain (pbuh) in these words:

“These two sons of mine are my two plants of sweet basil in this world.” “Whoever loves Hassan and Hussain then he loves me and whoever dislikes them he dislikes me.”

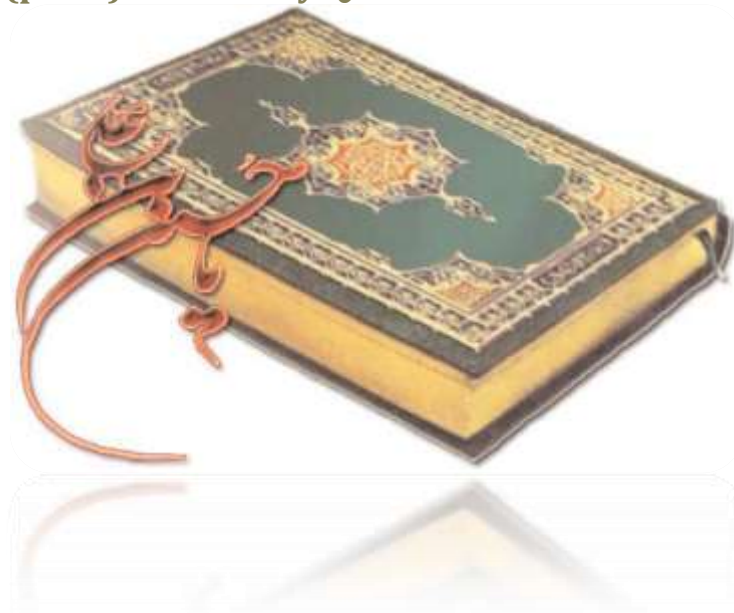
Also, said that both

“Hassan and Hussain are the chiefs of the youth of paradise.”



إِنَّمَا بَرِبَ اللَّهُ بِمَا هَبَ عَنْكُمْ الْقُرْآنَ الْأَهْلَ الْبَيْتِ وَيُطَهِّرُهُمْ تَطْهِيرًا.

Imam Hussain (pbuh) in the Holy Quran



Imam Hussain (pbuh) is the example for the self-conscious, uncompromising revolutionary, the one who advocated the rights of the oppressed. He is one of the near relatives of the Holy Prophet (pbuh) whom Almighty God orders us to love:

Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely God is Forgiving, Grateful. (42:23)

Imam Hussain (pbuh) was a member of the family of the Holy Prophet (pbuh), whom Almighty God has kept uncleanness away from:

God only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying. (33:33)

Imam Hussain (pbuh) was one of those counted with the Holy Prophet (pbuh) when the contest of prayers with the Christians of Najran was staged:



إِنَّمَا بَرِيءُ اللَّهِ لِبَنَاتِهِ عَنْكُمْ الرَّجُلُ أَهْلُ الْبَيْتِ وَيُطَاهَرُكُمْ بِطَاهِرٍ.

And whoever disputes with you concerning him (Jesus) after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us be earnest in prayer, and pray for the curse of God on the liars. (3:61)

“Who is most in danger?” Imam Sajjad (pbuh) replied: “The one who does not regard the world dangerous for himself.”





Sayings Of The Ahlul Bayt Rasul

The Holy Prophet (saaw) said: "Do not look at the minuteness of the sin, but see Whom you have sinned against."
Imam Amir-ul-Mu'mineen Ali (as) said: "Having the Greatness of the Creator in your mind would make you realise the insignificance of the creatures in your view."
The Holy Prophet (saaw) said: "Say each of your prayers as if it were your last prayer."
Lady Fatema (as) said: "Following you (Prophet saaw) inequities (intrigues and revolts) took shape and variant voices were raised so that if you were present and supervising (things) all these differences and deviations would not have taken place. You set off (on the journey of eternity) from among us and now our condition is like the earth which becomes devoid of the beneficial rains. And your nation upset the order and discipline of matters. So be a witness and do not let their matter get out of your sight."
Imam Amir-ul-Mu'mineen Ali (as) said: "Lowering one's eyes will serve well as a barrier against one's passions."
Imam Sadiq (as) said: "Surely, a little action (of worshipping) with piety is better than many deeds with no virtue."
Imam Sadiq (as) said: "Treat your ailments with charity and repel varieties of affliction by invocation."
Lady Fatema (as) said: "Oh Allah (swt)! bestow upon my parents and all those persons who have rights of their blessings and beneficences upon me, the best of Your rewards. Oh my Allah (swt), spare me the leisure and respite for the object for which You have created me. And do not let me be busy and involved (absolutely) in my commitments. And do not torment me when I ask forgiveness. And do not deprive me of what I yearn and question you for."
Imam Baqir (as) said: "Our traditions (Ahlul-Bayt) survive in the hearts."
Imam Husayn (as) said: "By my soul, there is no Imam but he issues judgement upon the Book, establishes justice, believes in the religion of Truth, and restrains his self alongside the way of Allah (swt)."
Lady Fatema (as) said: "Oh Allah (swt)! content me with the sustenance you have granted me. And till such time that you keep me alive, hide me and make me sound and prosperous. And forgive me and take pity upon me when I die. (During death process). Oh Allah (swt)! do not help me in something that you have not predestined for me. And facilitate the achievement of that thing which you have predestined for me."
The Holy Prophet (saaw) said: "Train your children in three things: the love of your Prophet, the love of his Progeny, ie Ahlul-Bayt, and recitation of the Quran."
Imam Amir-ul-Mu'mineen Ali (as) said: "The tears do not dry up save for the hearts being hard, and hearts do not harden but because of the abundance of sins."
Imam Sadiq (as) said: "Be careful of your knowledge and see from whom you get it."
Lady Fatema (as) said: "Oh Allah (swt)! belittle me in my eyes and glorify and magnify Your station to me. And inspire me (about) Your obedience and the practice which may cause Your pleasure and the shunning and evading from things (matters) which are the cause of Your wrath, oh the most merciful of all."
Imam Amir-ul-Mu'mineen Ali (as) said: "He who sells his next life for his present life in this world, loses both of them."
Imam Baqir (as) said: "He who repents of his sins is as the one who has not any (burden of) sin."



إِنَّمَا بُرِّئَ اللَّهُ بَيْنَهُمَا الْفِتْنَةَ الَّتِي بَيْنَهُمَا وَاللَّيْلِ الَّتِي بَيْنَهُمَا وَالنَّجَسِ الَّتِي بَيْنَهُمَا وَالْأَهْلِ الَّتِي بَيْنَهُمَا وَالْبَيْتِ الَّتِي بَيْنَهُمَا وَبَيْنَهُمَا بَيْنَهُمَا بَيْنَهُمَا

The Prophet (saaw) said to Fatema (as) "what is the thing which is a blessing for a woman?" She said that, "she must not see a man (stranger and not intimate) and a man must not see her."
The Holy Prophet (saaw) said: "He who leads (others) to piety (will be rewarded the same as the doer of that good action."
Imam Amir-ul-Mu'mineen Ali (as) said: "If a person thinks well of you, make his idea hold true."
The Holy Prophet (saaw) said: "Affliction caused by the tongue is worse than (that caused by) the strike of the blade of a sword."
Lady Fatema (as) said: "And Allah (swt) made joining and connecting with the kinship and cognation, the cause of lengthening of life."
Imam Baqir (as) said: "No one is safe from sins unless the one controls his/her tongue."
The Holy Prophet (saaw) said: "Slander acts quicker against the faith of a Muslim believer than leprosy does against the body."
Imam Amir-ul-Mu'mineen Ali (as) said: "The listener to backbiting is the same as the backbiter."
Lady Fatema (as) said: "And (Allah (swt) made) the kindness to parents as a protectional (shield) to His wrath and displeasure."
The Holy Prophet (saaw) said: "Man is influenced by the faith of his friends. Therefore, be careful of whom you associate with."
Imam Sadiq (as) said: "My most beloved brother is he who (makes me aware of) my faults."
Imam Husayn (as) said: "Verily, the procession of people's needs towards you is from among the blessings of Allah (swt) upon you. Therefore, grieve ye not because of these blessings."
Imam Amir-ul-Mu'mineen Ali (as) said: "The cause of the cessation of (one's) wealth is leaving the needy heedless."
Lady Fatema (as) said: "And (Allah (swt) rendered) patience as a help for getting reward."
The Holy Prophet (saaw) said: "A man's word telling his wife: 'I love you' never will quit her heart."
The Holy Prophet (saaw) said: "He whose two days (of life) are the same (making no spiritual progress) is at loss."
Imam Sadiq (as) said: "The love of this fleeting world is the origin of all vices."
Lady Fatema (as) said: "And (Allah (swt) set) the subordination and obedience of us (the household of the Prophet (saaw) for the security of society's system and our Imamate as a safety from segregation and disunity).
Imam Sadiq (as) said: "If a son of Adam (as) possessed two vast valleys wherein gold and silver flowed, he would still wish to search for the third one."
Imam Amir-ul-Mu'mineen Ali (as) said: "How many wretched people there are whose days are being numbered but yet they are laboriously seeking wealth."
Lady Fatema (as) said: "Allah (swt) executed and rendered justice (for the sake of putting together and harmonization of the hearts."
Imam Sadiq (as) said: "He who has even a little arrogance in his heart will not be allowed to enter Heaven."
Imam Baqir (as) said: "Avoid laziness and discontent. These two are the keys to every vice."
Lady Fatema (as) said: "Allah (swt) fixed the reward for His obedience and torment for His insubordination & disobedience, so that He may restrain His servants from His wrath and fury and lead them to His paradise."



إِنَّمَا بَرِيءٌ إِلَهُ الْبَاطِلِ عَنْكُمْ الرَّجُلُ أَهْلُ الْبَيْتِ وَبَطْلَانُكُمْ بَطْلَانُي.

Imam ALI a.s. Commander of the Faithful said:



Imam Ali a.s. Said:

“Grant of patience (from Allah) is in proportion to the extent of calamity you are passing through. If you exhibit fretfulness, irritation, and despair in calamities, then your patience and your exertions are wasted.”

Imam Ali(a.s) Said:

“Hearts have the tendency of likes and dislikes and are liable to be energetic and lethargic therefore make them work when they are energetic because if hearts are forced (to do a thing) they will be blinded.”

Imam Ali(a.s) Said:

“Death is near and our mutual company is short.”

Imam Ali(a.s) Said:

“One who assents or subscribes to the actions of a group or a party is as good as having committed the deed himself. A man who joins a sinful deed makes himself responsible for two-fold punishments, one for doing the deed and the other for assenting and subscribing to it.”

Imam Ali(a.s) Said:

“We, Ahlul Bayt (chosen descendants of the Holy Prophet), hold such central and balancing position in religion that those who are deficient in understanding and acting upon its principles, will have to come to us for reformation, and those who are overdoing it have got to learn moderation from us.”

Imam Ali(a.s) Said:

“Lack of friends means, stranger in one's own country.”



إِنَّمَا بَرِيءٌ إِلَهُ الْجَاهِلِ عَنْكُمْ الرَّجْسُ أَهْلُ الْبَيْتِ وَيُطَهِّرُهُمُ تَطَهُّرًا.

Imam Ali(a.s) Saïd:

“She world is like a serpent, so soft to touch, but so full of lethal poison. Unwise people are allured by it and drawn towards it, and wise men avoid it and keep away from its poisonous effects.”

Imam Ali(a.s) Saïd:

“Every person who is tempted to go astray, does not deserve punishment.”

Imam Ali(a.s) Saïd:

“If you are greeted then return the greetings more warmly. If you are favoured, then repay the obligation manifold; but he who takes the initiative will always excel in merit.”

Imam Ali(a.s) Saïd:

“Loving one another is half of wisdom.”



إِنَّمَا بَرَكَةُ اللَّهِ بِجَانِبِ عَزَمِ الرَّحْمَنِ أَهْلِ الْبَيْتِ وَبِطَاهَرِ كَمِ بَطَاهِيرٍ.

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